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September 4, 2016

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ON THE COVER

They are often from regions of conflict, chaos, and violence. They will call America their new home (see “New Americans,” p. 32).

Samira, a Somali American living in Milwaukee
Asher Imtiaz photo



THE LIVING CHURCH

THIS ISSUE | September 4, 2016

NEWS

4 Rhode Island School Settles Abuse Cases

FEATURES

- 22 The Old Rugged Gun | By Matt Townsend
- 25 Church Time vs. Overtime | By G. Jeffrey MacDonald
- 28 Saints Derailed | By Garwood P. Anderson
- 32 New Americans | A photo essay by Asher Imtiaz
- 40 Refugees Everywhere | By Steven R. Ford
- 42 World of Pain | By G. Jeffrey MacDonald

BOOKS

- 44 *Church: A Generous Community Amplified for the Future*
Review by Paul Avis
- 45 *Faith Rules* | Review by Blake Sawicky
- 46 *Spiritual Networking* | Review by Clint Wilson
- 48 *Kingdom Conspiracy* | Review by Brandt L. Montgomery

CATHOLIC VOICES

- 50 Tightly Woven | By Mark Michael
- 52 EDITORIAL
New Life at TLC

OTHER DEPARTMENTS

- 55 People & Places
- 58 Sunday's Readings



LIVING CHURCH Partners

We are grateful to the Parish of St. Paul the Apostle, Savannah, and Grace Church, New York [p. 55], Christ Church Cathedral, Nashville, and the Society of Mary, American Region [p. 56], Church of the Redeemer, Sarasota [p. 57], and the Diocese of Texas [p. 59], whose generous support helped make this issue possible.

In the Episcopal Church

Rhode Island School Settles Abuse Cases

St. George's School, an Episcopal boarding school in Middletown, Rhode Island, announced a settlement agreement Aug. 3 with 30 graduates who said they had been sexually abused during their time as students.

A mediator will determine how much compensation each person will receive as part of the agreement. Both sides said the agreement represents progress in a difficult healing process from incidents dating as far back as the 1970s.

"It's hard to put into words what it feels like to receive this kind of validation and support, after all these years," said survivor representative Anne Scott in a statement. "Our spir-

its are renewed on our forward healing journey."

Leslie Heaney, chair of St. George's board of trustees, did not say how much the school would pay in total settlement costs. Victims' attorney Roderick MacLeish, a class of 1970 alumnus of St. George's, said his clients faced no gag order but opted not to discuss financial terms.

As the scandal came to light last fall, St. George's administrators said allegations centered on the conduct of three individuals in the 1970s and '80s. Plaintiffs' attorneys disputed that figure, saying the number was at least five. They faulted the school for letting the accused leave quietly, in some cases taking jobs at other insti-

tutions without facing prosecution or other repercussions.

According to plaintiffs' attorneys, more than a dozen alumnae said they were sexually molested and assaulted by a former athletic trainer who retired from St. George's in 1980. Attorneys said their clients experienced a pattern of being coerced into silence.

Earlier this year, the Rhode Island State Police investigated criminal assault claims against seven former St. George's employees but dropped the investigation in June without filing any charges. Among the factors was a statute of limitations that barred prosecution of decades-old crimes.

G. Jeffrey MacDonald

'Evil Attacks the Weakest'

As a violent July closed with yet more high-profile attacks and shootings, bishops of the Anglican Communion have issued both public prayers and lamentations calling for an end to the bloodshed.

Two bishops responsible for Anglican and Episcopal churches in Europe responded to July 22's deadly shooting attack in Munich. Nine people were killed and 16 others injured by student David Ali Sonboly, 18, who shot people near a McDonald's restaurant in the city's Olympia Shopping Centre.

Sonboly killed himself before he could be captured by any of the 2,300 police deployed to the city. He had a fixation on mass killings, and police do not believe he had links to other terrorists.

The Rt. Rev. Pierre Whalon, Bishop of the Convocation of Episcopal Churches in Europe, wrote a lament



Hamel

in which he said that he was "sick and tired" of having to respond to such atrocities. Since the attack in Munich a failed Syrian asylum-seeker killed himself and wounded 12 other people when he detonated a bomb at a music festival in Ansbach; and days earlier a boy attacked passengers on a train at Würzburg with an axe.

"Do you not hear the cries of your children, O God?" Bishop Whalon wrote. "Have you turned a deaf ear to our petitions? Let my cry come to you, O Lord! How long? How much longer must this so-called Islamic State continue to exist? When will you bring Boko Haram and all the other imitators to an end?"

The Rt. Rev. David Hamid, Suffragan Bishop of the Diocese in Europe, responded to the shooting by writing to the Rev. Steven Smith, rector of

Church of the Ascension in Munich, to express his "horror and disbelief that the inhabitants of yet another European city were under attack."

He said, "We pray for the German authorities as they continue their investigation and for faith communities that they may draw together and not apart as a result of this atrocity."

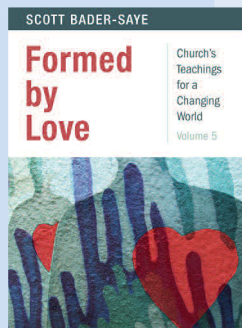
The Archbishop of Canterbury responded on Twitter and with presidents of Churches Together in England to the murder of the Rev. Jacques Hamel at Saint-Etienne-du-Rouvray in France.

The priest, 85, was killed July 26 by two men wielding knives during morning Mass. The Islamic State claimed responsibility.

"Evil attacks the weakest, denies truth and love, is defeated through Jesus Christ. Pray for France, for victims, for their communities," Archbishop Justin Welby wrote on Twitter

(Continued on page 6)

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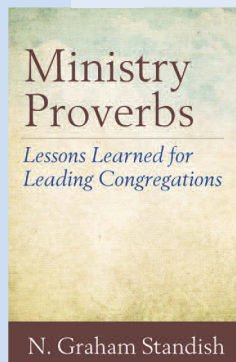


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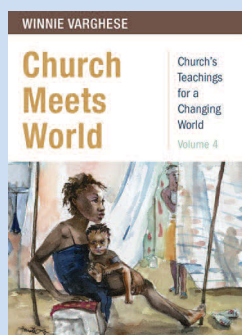


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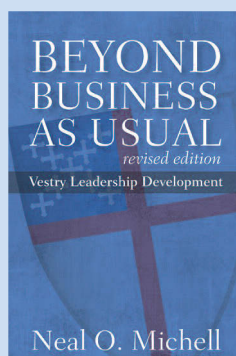


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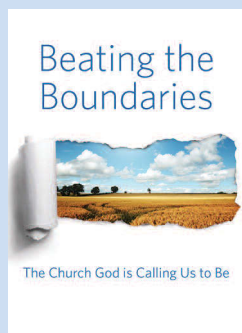


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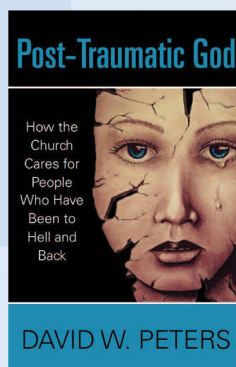


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'Evil Attacks the Weakest'

(Continued from page 4)

that morning. A letter from Churches Together soon followed.

July 26 was also a violent day in the United States, with two killed and 14 injured outside of Club Blu in Ft. Myers, Florida. Bishop Dabney Smith released a prayer for Southwest Florida in the wake of the nightclub shooting. "O Lamb of God, that takest away the sins of the world: protect our lives in this time of terror and gun violence," Smith wrote. "Inspire our government leaders to exercise compassion, safety, and reason. Watch over and protect our law enforcement agencies, and give them the support they need to serve all people with respect, dignity, and compassion. Pour out your healing Spirit upon us that the broken may be made whole; and the weak made strong. Deliver us from evil and grant us peace."

As of August 16, 37 people had been killed in Europe and another 125 were injured, the news site vice.com reported. The picture was grimmer in the United States: 272 dead and 934 injured.

Larger cities have especially suffered. Chicago had 65 fatal shootings in July and 52 shootings just on the weekend of August 13, according to the *Chicago Tribune*. More than 2,600 people have been shot in Chicago since the start of the year, the highest tally since 2006.

The *Milwaukee Journal Sentinel* reported that the city enacted a curfew on the night of August 15 after two nights of violent protest followed the shooting of a man by a Milwaukee police officer on August 13. Eleven officers were injured and another man was shot during the protests.

Reporting by Gavin Drake/ACNS

Bishop Bruno Faces Trial

A bitter standoff between a displaced California congregation and the bishop who evicted them from a \$15 million church property last year is culminating in a rare event: the public trial of an accused bishop.

The Rt. Rev. J. Jon Bruno, Bishop of Los Angeles, will be only the third Episcopal Church bishop known to have faced an ecclesiastical trial since 2000. His trial is believed to be the first under a public hearing process that took effect in 2011, said Mark Duffy, canonical archivist and director of the Episcopal Church Archives. Bruno received his notice in July. The start date and location will be announced soon.

Bruno stands accused of three canonical violations: conduct involving dishonesty, fraud, deceit, or misrepresentation; conduct unbecoming a bishop; and attempting to dispose of property without the standing committee's consent. When asked to comment on the charges, Canon Robert Williams of the Diocese of Los Angeles referred to a July 21 statement.

"Out of respect for the explicit instructions provided to all parties and in accordance with our Church canons, I will continue to meet the strict confidentiality standards of this process," Bruno said then.

A church-appointed attorney, former federal prosecutor R.J. Coughlan, Jr., will prosecute Bruno much as an attorney general would bring charges against a defendant on behalf of the state. When representing the United States, Coughlan took down corporate fraudsters and other white-collar criminals. In his San Diego legal practice, he investigated misconduct at public agencies and companies.

The church's Office of Public



Bruno

Affairs did not respond to requests for comment.

Church historian Robert Prichard said bishops have faced trials based on national standards since the late 19th century, and the issue at hand today bears echoes of the past.

"Disputes over ownership, purchase of property, is a recurring theme in charges against the bishops," said Prichard, a professor of church history at Virginia Theological Seminary and editor of *The Journal of Episcopal Canon Law*. He noted several cases in which a bishop engaged in a real-estate transaction without first obtaining proper consent in the diocese.

"That's one of the kinds of things that bishops have over time gotten in trouble for," Prichard said.

Bruno's charges trace to a heated conflict with St. James the Great Church in Newport Beach. In a 40-page complaint, St. James congregants allege that Bruno misled the congregation when it launched in 2013. The church was consecrated after a multi-year property fight with a congregation now known as St. James Anglican Church, Newport Mesa. Members of St. James the Great, led by the Rev. Cindy Voorhees, believed the fledgling mission church could grow and expand outreach programs, such as software-coding instruction for local kids. But they argue that Bruno deceived them about what lay ahead.

Even in 2013, Bruno intended to sell the property, the complaint asserts, and it says he kept those plans secret. In April 2015, he entered a contract to sell the property to a developer for \$15 million. By June 2015, the congregation was required to leave, and Bruno had the locks changed. Efforts to sell the

property have been tied up in litigation for the past year.

Meanwhile, St. James has been a congregation with no permanent home. For months, more than 100 gathered for Eucharist weekly in a nearby park before changing weather forced them to find an indoor space. The congregation now rents a venue at City Hall, but the impermanence of the situation is taking a toll.

Church member Walter Stahr said it is not easy on a congregation when everything for worship must be packed in vehicles and unpacked every week, including a sound system that takes 90 minutes to set up. He said congregants are not falling away, but they are like him: they like to worship in a church home with stained glass and pews.

“We’re in something almost as hard as a marathon race, but we don’t know whether we have one mile to go, 10 miles to go, or 100,” Stahr said. “And that may lead you to stop by the side of the road and say, I’m sorry. I’ve done all I can.”

Bruno is still battling in two California civil court cases for the right to sell the St. James facility, which long ago caught the eye of developers as a prime location for luxury condominiums in upscale Newport Beach. In one case, he is the defendant against a St. James group vying to block the sale. In the other case, he’s suing to obtain a clean title from the Griffith Company, which donated the property with a religious restriction more than 40 years ago. Griffith says the land still cannot be sold for non-church use.

In both cases, Bruno won in lower courts. Those decisions are now being appealed. The courts found the congregants’ group, SAVE St. James the Great, had no standing to contest the proposed sale and ruled that Griffith’s religious use restriction is not enforceable. In his July 21 statement, Bruno said both appeals “are designed to delay the sale of the Newport Beach property and cost the Bishop money.”

“These actions have no probability of success,” he said.

Though Bruno has prevailed in secular courts, his pending trial comes with high stakes. He could be defrocked. Most cases involving allegations against a bishop are resolved by a conference panel, in which complainants and the bishop come to an agreement on facts and, if necessary, sanctions. Because the parties in this case could not agree, and because the

church finds the charges worth pursuing, the case proceeds to trial.

In accordance with the church’s Title IV canons dealing with disciplinary matters, Bruno will face a panel of familiar faces. The majority will be some of his colleagues from the House of Bishops. Three of the five panelists must be bishops. A fourth must be a priest or deacon, and a fifth must be a layperson.

G. Jeffrey MacDonald



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EDS Considers Options

The Rev. Gary Hall, chair of Episcopal Divinity School's board of trustees, and Canon Bonnie Anderson, vice chair, wrote to members of the EDS community Aug. 9 to share updates on the school's decision to end degree programs in 2017.

"Since the meeting on July 21, we have formed two committees. One, the New Directions Committee, will spend the next year considering options for EDS's future," they wrote. A second Transitions Committee "will ensure that student, faculty, and staff transitions are handled with dignity and adequate resources."

The 14 members of Episcopal Divinity School's Alumni/ae Executive Committee were distressed, however, about the school's plans to stop granting degrees next year. In a letter dated July 22, one day after EDS

trustees voted to grant the school's last degrees at the end of the 2016-17 academic year, the group expressed concern about the nature of the meeting and the decision-making process.

"Several members of the Alumni/ae Executive Committee were in attendance for Thursday's public trustees meeting — in person and online — as were numerous other alumni/ae and friends of the School, along with students, staff, and faculty," the letter said. "In stark contrast with other EDS trustee meetings, visitors were not permitted to speak as the trustees announced their decision and held a limited debate, with the result apparently largely agreed upon in advance. Beyond the trustees, only one non-voting student representative and one non-voting faculty representative were given voice."

Springfield Cathedral's Rabbi

In a rare decision to hire a non-Christian for a church teaching position, Christ Church Cathedral in Springfield, Massachusetts, will welcome its first rabbi-in-residence in September. Rabbi Mark Dov Shapiro will begin his retirement from Sinai Temple in Springfield by teaching and preaching at the Episcopal cathedral on topics related to Christianity's Judaic heritage.

He plans to guide the Christian faithful into the Jewish context of Jesus' life and ministry, offering a rabbi's perspective on New Testament texts, such as the Gospel of Matthew, that are rich in references to the Hebrew Bible, said the Rev. Tom Callard, priest-in-charge of the cathedral. "Knowing the engaging way that he can converse with Christians about faith was a big part of the appeal and the idea," Callard said.

Learning the Bible from Jewish scholars is not entirely new for Christian communities. For several decades, students at mainline Protestant seminaries have been studying the Hebrew Bible with Jewish professors.

On the congregational level, pastors and rabbis occasionally take turns in one another's pulpits, but crossing faith lines for a job is much more unusual. Doctrinal differences tend to pose a stumbling block. Christian leaders teach that Jesus is the Messiah and Son of God. Rabbis regard him as a historical figure who was human, not divine, and even blasphemous to the extent that he made claims to divinity. Teaching in church is usually entrusted to believers in the divinity of Christ.

"A rabbi in a Christian seminary,

(Continued on page 10)



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Springfield Cathedral's Rabbi

(Continued from page 8)

yes, I've heard of that," said Rabbi Gil Rosenthal, former executive director of the National Council of Synagogues. "But a rabbi at a church? That's a new one for me."

Other interfaith observers have likewise been hard-pressed to recall any such case. Tony Kireopoulos, associate general secretary for interfaith relations at the National Council of Churches, said he has never heard of another church hiring a rabbi. Likewise, Rabbi Harold Berman, new executive director of the National Council of Synagogues, said he has not heard of such a case and would expect the rabbi-in-residence role to be limited to teaching, not ritual.

"If you're talking about someone who would be an academic consultant, teacher, someone doing research as a rabbi, helping people understand ancient Judaism and get a perspective on ancient Christianity through that, then it makes a lot of sense," Berman said.

While extremely rare, hiring a rabbi for church work is apparently not unprecedented. At least two other churches have had a rabbi-in-residence, said the Rt. Rev. Doug Fisher, Bishop of Western Massachusetts. Still, he regards the appointment as historic for his diocese.

"We need to do more than talk about unity, bridge-building, and 'choosing community over chaos.' We need to do it," Fisher told TLC via email. "At a time when our country and our world are so divided, breaking down into smaller and smaller units consisting only of people who agree with one another, this is an important symbolic action of what reconciled relationship looks like."

The new partnership between Shapiro, a rabbi in Judaism's Reform branch, and the Episcopal cathedral

is rooted in personal relationships. In his 27 years at Sinai Temple, Shapiro participated in interfaith events, including monthly meetings of the Interfaith Council of Western Massachusetts, where he came to know Callard. He and Fisher have collaborated for years on causes from gun violence to climate change and the unsuccessful quest to keep casinos out of Springfield.

Appointing a rabbi-in-residence marks the latest step for a congregation that stresses interfaith work and worship. Last spring, Christ Church Cathedral hosted a series called "Three Faiths, One Hope," in which Muslim, Jewish, and Christian leaders taught about hope from their respective traditions. It culminated in an interfaith worship service at the cathedral. At this year's diocesan convention, Rabbi Shapiro and an imam will offer prayers with and for the diocese, Fisher said.

Observers find the move potentially significant beyond Springfield. It suggests Christian openness to Jewish perspectives on the Scriptures might be trickling down from seminaries to the congregational level, according to Rabbi Ruth Langer, associate director of Boston College's Center for Christian-Jewish Learning. That can be important for affirming Jews' value in God's eyes as Jews, she said, and building a bulwark against a tendency in Christian history to believe that Jews need must be converted to become righteous.

"It shouldn't be taken for granted," Langer said. "We always need to work on it because of the embedded Christian heritage of anti-Judaism. ... As long as Pharisees in the New Testament are associated with Jews today, we have the potential for misunderstandings to rise to the surface very, very easily."

G. Jeffrey MacDonald

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In Brief

ELCA Agreements with Rome: The 2016 Evangelical Lutheran Church in America Churchwide Assembly in New Orleans gave resounding approval to an ecumenical document between ELCA and the Vatican.

By a vote of 931 to 9, the assembly approved *Declaration on the Way* Aug. 10. The document encompasses 32 “statements of agreement” that outline where Lutherans and Catholics concur on topics about church, ministry, and the Eucharist.

Central N.Y. Elects Va. Rector: The Diocese of Central New York took only two ballots Aug. 6 to elect the Rev. DeDe Duncan-Probe as its 11th bishop. Duncan-Probe has served as rector of St. Peter’s in the Woods in Fairfax Station, Virginia, since 2009.



Duncan-Probe

The Rt. Rev. Gladstone B. “Skip” Adams III, tenth bishop of the diocese, announced in 2015 that he planned to retire this year. He has been nominated as the next Provisional Bishop of the Episcopal Church in South Carolina.

“Jesus and his disciples journeyed with people; they spoke with people along the roadside, at social meeting places, and in the public square,” Duncan-Probe wrote in a profile distributed by the diocese. “In the 21st century I view the role of bishop as a return to this level of personal, social, and religious engagement, actively responding to societal and individual needs through relationship and by proclaiming the love of Christ in transformative and life-giving ways for all people.”

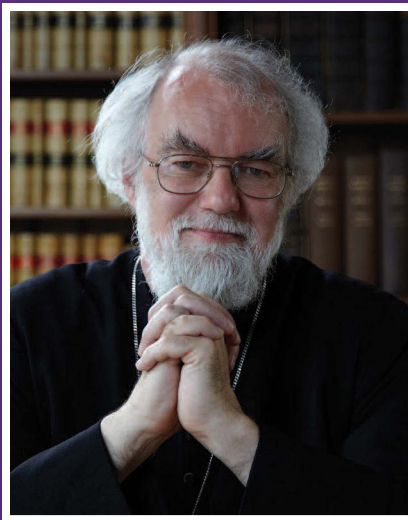
Douglas LeBlanc



Blachly

Director of Government Relations: Presiding Bishop Michael Curry has appointed Rebecca Linder Blachly as director of government relations, effective Sept. 6. The

(Continued on next page)



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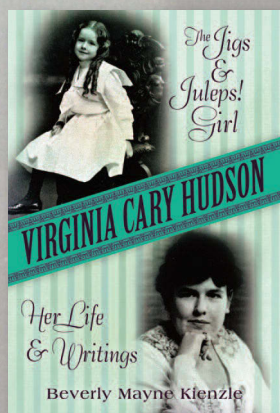
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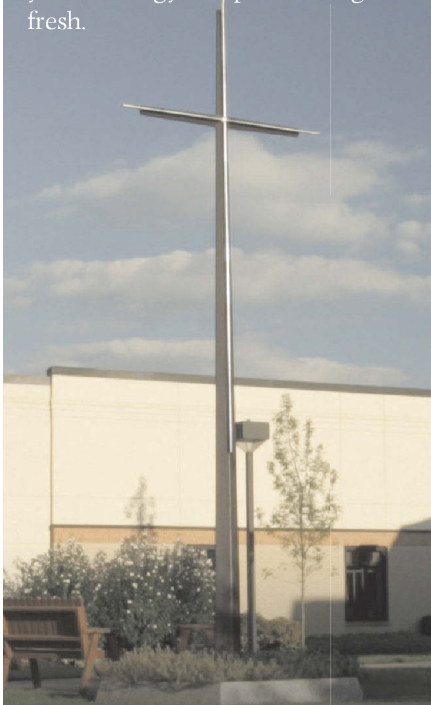
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Government Relations

(Continued from previous page)

director of government relations is responsible for representing the public policy positions adopted by General Convention and Executive Council, and the ministry of the Presiding Bishop, to policymakers in Washington.

Most recently Blachly was the U.S. Department of State's senior policy adviser for Africa. A published author, she was awarded the Medal for Exceptional Public Service in the Office of the Secretary of Defense and a Harvard Humanitarian Initiative Travel Grant for research in South Sudan on the peacekeeping mission in 2011.

Office of Public Affairs

VTS Hires Mark Jefferson: Virginia Theological Seminary has hired Mark Jefferson for the next two years as visiting assistant professor of homiletics. Jefferson is completing his dissertation at Emory University, and last year served as adjunct lecturer at Pittsburgh Theological Seminary. Within the field of homiletics, his research interests include African American religion, hip hop culture, and critical race theory. As an ordained minister in the Baptist church, he has also served at various churches since 2006.

Building Wellness in Ecuador: Church Pension Group hosted a wellness conference for clergy, lay employees, and lay leaders of the Diocese of Litoral Ecuador who were affected by an April 16 earthquake. The quake killed more than 650 and displaced more than 30,000.

The conference, which met July 21-24 in Guayaquil, addressed the psychological, physical, and spiritual needs of participants. It offered participants assistance in developing coping skills that they can use as they continue to minister and serve those harmed by the earthquake.

Church Pension Group covered

the cost of attendance for clergy who participate in the benefits programs it offers. Financial support from the Episcopal Church Foundation and Episcopal Relief & Development made it possible for the conference to include lay employees and lay leaders in the diocese.

More Groups for Eco-Justice: The Advisory Council on the Stewardship of Creation met in New York City July 20-22 to discern the church's response to environmental issues.

Council members were appointed by the presiding officers as called for by Resolution A030, adopted at the 78th General Convention. Resolution A030 calls for the council to form Regional Consultative Groups (RCGs) for local technical support and networking of environmental ministries and initiatives.

Each RCG will include individuals who can support needs in education, theology, and liturgy, as well as ecological experts to equip dioceses and congregations.

The advisory council will also oversee \$300,000 in grant funding for environmental ministries that focus on the intersection of social and environmental needs, faith and eco-justice, and congregational engagement.

Adapted from the advisory council

Bp. McArthur Dead at 91: The Rt. Rev. Earl McArthur, Jr., third Bishop Suffragan of West Texas, died July 17, at 91. Born in Houston, McArthur was a graduate of Rice University, Virginia Theological Seminary, and the University of the South. He was ordained deacon in 1963 and priest in 1964.

He served at Annunciation, Luling, 1963-65; Holy Spirit, Houston, 1965-67; All Saints, Corpus Christi, 1967-81; and St. Stephen's, Wimberley, 1981-88. He was consecrated bishop in 1988.

He and Shirley were married in 1948, and she died in 2005. They were deeply involved in the Cursillo

movement, both within the diocese and the wider church. He was also involved in the ministry of camps and conferences.

Diocese of West Texas

The Walk to Hoboken: After more than 80 miles of walking, members of the Episcopal Diocese of Newark completed a six-day pilgrimage across New Jersey on July 30. The journey, which began in Belvidere on the state's western border, averaged 15 miles of walking per day and brought pilgrims to 20 Episcopal churches between the Delaware and Hudson rivers.

Envisioned by the Rt. Rev. Mark Beckwith and organized by the Rev. John Mennell, the pilgrimage helped parishioners explore neighborhoods of the diocese and learn more about the diversity and challenges present in New Jersey.

"We suggested making a pilgrimage across the diocese as a way to get a different perspective on the incredible diversity in the diocese," Mennell wrote via email. "In a relatively small geographic range you move from incredible wealth to extreme poverty. The space separating rural farmland from industrial blight is surprisingly small."

"We set out with the desire to see what God was up to — in our rather large neighborhood," Beckwith said. "And for me, God was most present in hospitality — by our hosts, by the care we offered to one another, and by the strangers who offered us ice-cold bottles of water from their cars during the heat of the day."

Matthew Townsend

Nebraska's Monk in Residence: Brother James Dowd of the Order of the Holy Cross will join the Diocese of Nebraska's staff for a two-year position as monk in residence. Dowd's ministry will focus on enriching the diocese's prayer and spiritual life, and discovering and building better ways to befriend the poor.

(Continued on next page)

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Monk in Residence

(Continued from previous page)

He will help coordinate the prayer life at Trinity Cathedral in Omaha, and will serve as chaplain to the Downtown Episcopal Outreach community. Brother Dowd will preach regularly at Trinity Cathedral and will be available as a guest preacher to the larger diocese.

Prior to entering the monastery, Dowd lived in New York City, where he worked as a director of more than 100 theater productions and numerous live events for television for more than 20 years. He will begin his ministry in Nebraska on Sept. 1.

The Nebraska Episcopalian

Apply for the 61st UNCSW: The Episcopal Church Center is accepting applications for a provincial delegate and up to 20 churchwide delegates to represent the church at the 61st session of the United Nations Com-

mission on the Status of Women (UNCSW), March 13-24, 2017.

The provincial delegate and the churchwide delegates will attend the UNCSW proceedings at the United Nations and will represent the Episcopal Church and Anglican Communion in their advocacy at the U.N., including joint advocacy with the group Ecumenical Women. Applications are open to an adult or youth (ages 14-19), woman or man, who can speak to either theme and wishes to participate in advocacy at the UNCSW. Youth must be accompanied by an adult.

Applicants should have a relevant role at a parish, diocesan, or provincial level, be accountable to a diocesan or provincial authority, and have a plan for reporting back to the local community after participating in UNCSW. The deadline to apply is Sept. 16. All applicants will be notified by mid-October.

Office of Public Affairs

In the Anglican Communion

CAPA Laments Violence

The 12th General Meeting of the Council of Anglican Provinces of Africa closed on August 10 with a communiqué expressing hope for unity and concern about the presence of violence in Africa despite years of technological and social progress.

“We have met as representatives of the Anglican Provinces of Africa to affirm our oneness in the Body of Christ. Through prayer, Bible exposition, celebration and reflection, the time together helped us to renew our commitment to individual and collective witness to Christ in our respective contexts on the continent,” the group said.

The group gave thanks for improvements in HIV/AIDS mission, recon-



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ciliation work, growth and change in parishes, community mobilization, and farming initiatives. However, council delegates also expressed worry about violence, human trafficking, and disaster.

“We are deeply concerned that as a continent, we are yet to achieve sustainable peace in spite of the significant changes we have witnessed in technology, business and regional integration,” CAPA said. “We decry the numerous lives lost and futures and hopes destroyed in meaningless wars.

“We are increasingly concerned that Human Trafficking and modern slavery is adversely affecting the human capital of the continent and putting Africa’s people in situations that undermine their human dignity. We took the challenge to use our influence and structures to contribute to the ending of this outflow of Africa’s people and to advocate for security and favorable environments in the continent for job creation.”

Likewise, CAPA cited threats of radicalism as stimulus for deepening the church’s commitment to being “the Light and the Salt” through direct engagement with radicals and fundamentalists.

Delegates also lamented continued spending on weapons over agriculture and the challenges related to disaster response.

At the meeting, Anglican Communion Secretary General Josiah Idowu-Fearon addressed CAPA on these “real challenges that the Church in Africa faces:” HIV/AIDS, violence in South Sudan, tribalism, and militant Islam.

“Very few of our provinces have the skills, resources, or networks to address these problems. And so we tend to leave these problems to others,” he said. “We then become totally embroiled in the agendas of other people in the Communion, which, while important, are not central to the life of our churches or our nations. Yes, it is important that we maintain our faithful witness to the

truth of the Scriptures and the churches’ teaching on marriage as set out in Lambeth 1.10. That will never change. But our churches are called to do far more than that.

“May I suggest that CAPA should give a lead in embracing these challenges with practical responses, with on-the-ground action to empower and enable our people?”

The secretary general also spoke to his concern about pressure on African Anglican churches to conform with

Western views of progressivism.

“Our African churches can never be social progressives in the sense beloved of the West. We will never allow our churches to be taken over by views and programs which suggest that the Bible is wrong. We will not crumble or bow the knee to a godless secular culture that despises the Bible and what it teaches,” he said.

Idowu-Fearon said African churches are already progressive. “We are seek-

(Continued on next page)

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CAPA Laments Violence

(Continued from previous page)

ing to live our lives in accordance with the will of God in the kingdom of God, which is the real future for humanity that measures all human progress. And that kingdom is marked here on earth by the priority it gives to the poor in the ministry of the gospel and the concerns of the people of God.

“We will never allow ourselves, or our identity, or our churches, to be defined by the pride of those who see us as lagging behind them in our economies, our politics, our communities, our families, and our theology.”

CAPA also elected new leaders during its August meeting. The Most Rev. Albert Chama, Archbishop of Central Africa, is the new chairman of CAPA. He will be assisted by the new vice chairman, the Most Rev. Stanley Ntagali, Archbishop of Uganda.

Chama, who also serves as Bishop of Northern Zambia, became Archbishop of Central Africa in 2011. His province includes Botswana, Malawi, Zambia, and Zimbabwe. Earlier this year he hosted the Anglican Consultative Council as it met in Lusaka’s Cathedral of the Holy Cross. Archbishop Chama is chairman of the Anglican Alliance.

Ntagali, who is also Bishop of Kampala, became Archbishop of Uganda in 2012. In recent years he oversaw the redevelopment of the Anglican shrine and a museum dedicated to the memory of the martyrs in Namugongo, and last year he welcomed Pope Francis to the center. He persuaded President Yoweri Museveni to declare an annual national holiday on the day that Ugandans remember Archbishop Janani Luwum, who was martyred in 1977.

CAPA brings together all 12 Anglican provinces in Africa, as well as the Diocese of Egypt with North Africa and the Horn of Africa from the Province of Jerusalem and the Middle East, to “coordinate and

articulate issues affecting the Church and communities across the region.”

Reporting by Gavin Drake/ACNS

New Province in Sudan?

Members of the five-diocese Internal Province of Sudan may become the 39th province of the Anglican Communion after a team led by the secretary general visited the country on a fact-finding trip. The internal province is part of the Anglican Church of South Sudan and Sudan.

Archbishop Josiah Idowu-Fearon said he was impressed during the team’s visit.

“The spirituality of the people is very infectious,” he said. “I was impressed by the determination of the people to survive and the commitment to their faith. We were very encouraged by what we saw.”

The team met several government officials, including the Minister for Federal Government. They also met the Most Rev. Ezekiel Kondo and bishops from the five dioceses and were briefed on their readiness to form a new province.

Subjects included staff numbers, financial viability, and mission focus, as well as the numbers of lay workers. The whole team visited the Diocese of Khartoum. Archbishops Idowu-Fearon and Drive also visited Port Sudan.

The secretary general said All Saints’ Cathedral in Khartoum was packed with more than 2,000 people for a service with an “unbelievable” atmosphere.

“They were so excited about the possibility of becoming a province,” he said. “And I’m encouraged by their attitude to their Muslim neighbors. They accept that they are the minority

(Continued on page 18)

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New Province in Sudan

(Continued from page 16)

and they are working hard to be accepted and recognized as Sudanese.”

The team visited Sudan at the request of the Most Rev. Daniel Deng Bul Yak, Primate of South Sudan and Sudan. It will now produce a report for the ACC's Standing Committee, which will decide whether to admit Sudan as a new province.

Adrian Butcher, ACNS

Upgrade for St. Alban's Site

The Venerable Bede, renowned as the father of English history, loved to embellish his tales of the miraculous. He told, for example, that when Roman executioners beheaded Alban, England's first martyr in 303, their eyes fell out.

The Cathedral and Abbey Church of St. Alban marks the site where

Alban died. The execution of Alban is re-enacted every year in June with pilgrims approaching 10,000. You can even buy chocolate eyeballs from the cathedral's gift shop.

The cathedral plans to renew the shrine of St. Alban with Heritage Lottery funding. Cathedral authorities want to develop a new entrance to the site, a place of pilgrimage for 1,700 years, and launch an educational program.

“We feel strongly that far too few people realize the importance of St. Alban as our first British saint and of St. Alban's Cathedral as our oldest [continuous] place of Christian worship,” said the Very Rev. Jeffrey John, dean of the cathedral.

An ancient basilica built over the execution site is believed to date from the third century. Later a Benedictine monastery was founded, probably by King Offa, in about 793. This in turn was replaced in 1077 by a Norman church and monastery, the remains of which are still visible.

John Martin

In Brief

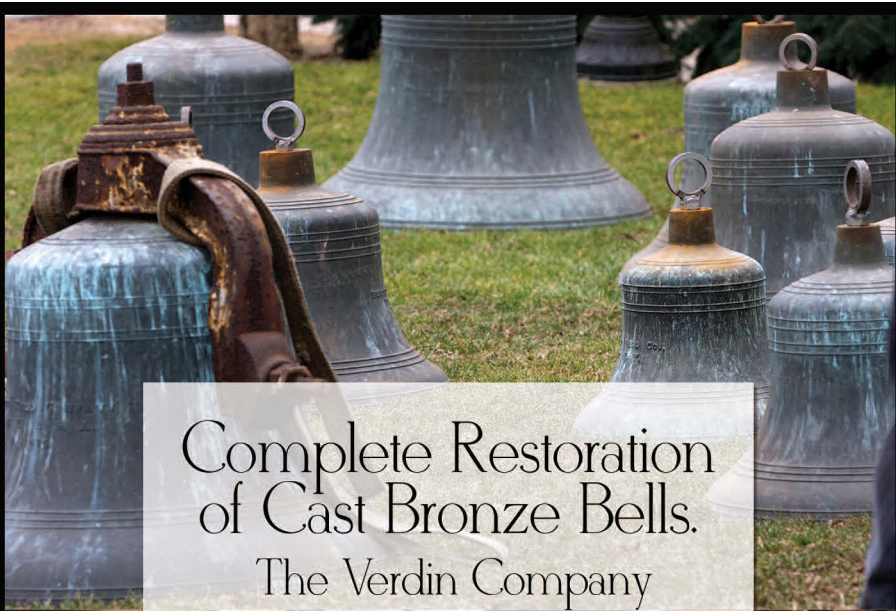
Abp. Calls Youth Evangelist: Archbishop Justin Welby has appointed Jimmy Dale as the Church of England's first-ever national youth evangelism officer. Dale worked previously in London's East End.

Dale holds a bachelor's degree in youth work and applied theology from the University of Gloucestershire. His main remit is developing models for evangelism among young people (ages 11-18), and he will head a small national team.

“It's brilliant to see young people as they evangelize ... and support them in that, and helping churches reach young people with the good news,” Dale said. “I am really looking for-



Dale



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ward to working alongside people across the country as we seek to support and promote where youth evangelism is working well, as well as dreaming together of new ways to reach young people with the gospel.”

John Martin

New Reconciliation Adviser: The Archbishop of Canterbury has announced the appointment of Sarah Snyder as his new adviser for reconciliation. She takes over from Canon David Porter, who in May moved into his new role as the archbishop’s chief of staff and strategy.



Snyder

Snyder will take up the role in September. She will be part of the senior team at Lambeth Palace while also being based at Coventry Cathedral. She will support the church during and after conflict, and help it to be an agent of reconciliation and transformation.

A theologian who specializes in Jewish-Christian-Muslim relations, Snyder brings international experience of peace-building and dialogue. She has worked to promote faith-based reconciliation, most recently as director of partnerships with Religions for Peace International, an organization affiliated with the United Nations.

She has also directed Cambridge International Summer Schools for faith leaders from conflict zones. A trained mediator, she has experience of working with communities and with senior religious leaders. Snyder is founding director of the Rose Castle Foundation, an international center of reconciliation.

Adapted from ACNS

Archbishop Welcomes Olympians: The Primate of Brazil gave a warm welcome to the athletes and visitors of the 2016 Olympic Games in Rio de Janeiro, while criticizing the games’ administrators for serious mismanagement.

The Most Rev. Francisco de Assis da Silva said the Olympic Games

“bring together the peoples of the world through healthy competition in several individual and team sports” and provide the opportunity to “encounter, learn, and share the world’s diversity.”

He said serious mismanagement of the Olympic Village’s construction and very tight security at the games had caused “additional social concerns” arising from popular discontent and additional demonstrations.

“I ask the Brazilian Anglicans and Anglicans around the world to pray for peace to prevail; and for respect and sportsmanship in this special party of sports,” he said.

Gravin Drake, ACNS

Gunmen Attack Bishop’s Home: A group of men fired bullets into the house of Fraser Yugu Elias, Assistant Bishop of Juba, South Sudan, early

(Continued on next page)

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In the Anglican Communion

(Continued from previous page)

on August 7. They tried to enter the residence, but were interrupted by the bishop's pet dog and fled as the dog barked. They shot the dog and shattered the rear window of the bishop's car at his compound in Juba's Hai Kuwait residential area.

Nobody was injured in the incident and everyone in the house is

safe. The motive of the attackers remains unknown. Christians in the diocese say they wonder why gunmen would storm the house of a bishop who has maintained neutrality in the area's political unrest. They have appealed to security forces in the young nation to "take all necessary measures to protect civilians."

Kenyi Frazer, ACNS

Williams on Young Shakespeare: A play written by the 104th Archbishop of Canterbury, Rowan Williams, about the "lost years" of celebrated English playwright William Shakespeare has opened at the Dylan Thomas Theatre in Swansea, Wales.

Shakeshafte is set in 1581 and depicts Shakespeare as a Roman Catholic at the time of Elizabeth I's suppression of the "old religion." The play is fictional but draws on a creative interpretation of known events.

A *BBC Online* review explains that very little documentary evidence can be found for Shakespeare's existence in his 20s. A will unearthed in 1851 shows that a Will Shakeshafte, on the recommendation of a John Cottam, was acting as a schoolmaster for a Roman Catholic family in Houghton Tower, Lancashire. Cottam is said to have been Shakespeare's last schoolmaster in Stratford-upon-Avon.

The play is based on Rowan Williams's supposition that William Shakespeare and Will Shakeshafte are the same person.

Gavin Drake, ACNS

'Glass Ceiling' for Pro-Life Britons:

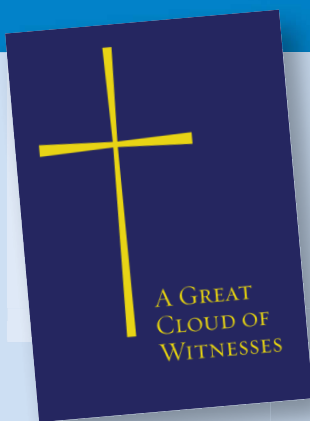
A report by a group of Christian Parliamentarians says doctors who refuse to perform abortions are being denied promotions. It reports that medical professionals are under "widespread and increasing pressure" to participate in abortions.

The all-party Parliamentary Pro-Life Group heard testimony from members of the British Medical Association that those who object to being involved in abortions face a glass ceiling. The group has called on the government to enforce the conscience clause within Abortion Act 1967, which ensures doctors that doctors may refuse to participate without any consequences.

"Unless [the clause is upheld], many of them will opt-out of being involved in the profession at all or

(Continued on page 54)

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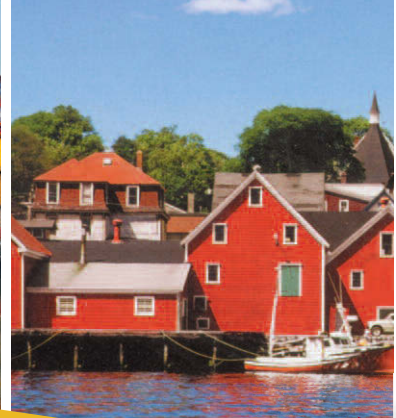
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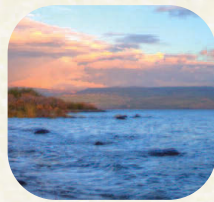


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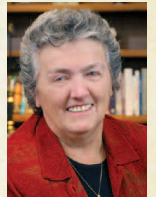
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The Old Rugged Gun

How a softball team, a rifle, and an Episcopal priest have raised questions about America's spiritual relationship with firearms.

By Matthew Townsend



When the Rev. Jeremy Lucas purchased \$3,000 worth of raffle tickets, he did not expect to become the subject of international news coverage and household debate. Yet his story has captivated so many in the United States and even overseas because it includes such classic American imagery: a girl's softball team fighting to win, a beautiful church on Sunday morning, a high-stakes raffle, and the bang of an assault rifle at the range.

"Something about this story has a lot of different hooks in it for people," Lucas said.

The story began when Lucas, rector of Christ Church in Lake Oswego, heard about a raffle being held by Oregon's Big League Girls' All Star Softball Team. The team organized the raffle to fund a \$6,000 trip to a tournament in California; the raffle's prize: an AR-15 automatic assault rifle.

"I tried to call them to see if I could stop the raffle and just pay for the trip outright," Lucas said. The rector learned Oregon law prohibited stopping a raffle after it had started. "The next best thing I could do was try to buy as many tickets as I could."

Lucas used parish discretionary funds to purchase \$3,000 worth of tickets for the rifle, giving him a roughly 30 percent chance of winning the weapon. If he won, he intended to destroy the rifle "to take one of these guns out of circulation." Either way, he reasoned, the funds would directly support the softball team.

In July, Lucas learned he had won the raffle. He and his wife met a team representative at a nearby gun shop; after 30 minutes and a background check, he walked out with an assault rifle.

News of his win soon traveled from the quiet Portland suburb, with coverage by *The Washington Post*, the *Los*

Angeles Times, *The Huffington Post*, the Canadian Broadcasting Corp., the *Daily Mail*, and *The Times* of London. Attention was most intense in Oregon. Many in the parish, community, and state have been supportive, Lucas said, with checks flowing to Christ Church to replenish the discretionary fund.

The Rt. Rev. Michael Hanley, Bishop of Oregon, issued a statement praising his priest's actions. "It was a wonderful thing and actually filled me with a certain amount of glee that he could pull it off," Hanley said. "It certainly was not a given considering that there had been other tickets sold, so I admired his leap into action. Probably more of us need to act in this way; jumping into the unknown consequences of doing good deeds."

Firearm-owning advocates have been critical, however, with some calling for criminal charges to be filed against Lucas for temporarily handing the rifle over to a friend with a gun safe without running a background check, a step required by Oregon law.

Kevin Starrett of the Oregon Firearms Federation said by email that firearms raffles are common in the region. He said OFF had opposed the law requiring background checks for transfer and had called for Lucas's prosecution to elucidate the flaws in that requirement.

Churchgoing members of the federation have mostly seen the purchase of raffle tickets as "a political stunt that did not save a single life when he could have fed, clothed, or [housed] many people with the same money," Starrett said.

Lucas countered that he had not, in fact, sought publicity and has been surprised by the "legs" the story has had. "I never contacted any news media at all to tell them about this in any way," he said. "Every single story that has been done about this has been

someone who has contacted me wanting to know about the story."

A microcosm of the United States, Oregon is land of extremes: far-flung rural areas surround affluent suburbs, which in turn surround progressive cities like Portland. Lucas, who grew up in Alabama and has been a gun owner, said the bitterness of the debate



among these parties demonstrates the lack of trust present in the gun control debate — and the spiritual significance that guns hold within American culture.

"One of the things I've been very clear about in this whole story is I'm not demonizing anyone or shaming anyone for having a raffle of a gun," he said. "I know guns fairly well. So I'm not trying to say everyone who owns a gun is a bad person. I don't believe that."

Lucas has not escaped criticism, however. "What I have experienced in the last few weeks is a very concerted effort by a very small amount of people to intimidate anyone who might want to have an honest conversation about guns into silence," he said.

Facebook and news websites were inundated by negative comments. "I was called every name you could possibly be called," Lucas said.

The priest, who previously worked as a lawyer, said his goal was to change the dynamic of the conversation through the church. "We have to look

(Continued on next page)

The Old Rugged Gun

(Continued from previous page)

at the world we want to be living in. We have to look at who we are called to be as Christians building up the kingdom of God. We have to ask ourselves, *what does that mean for our common life together in this country?* That's an open conversation I hope we can have."

With his "simple action" — "All I did was take some money and get some tickets, and then I won a raffle" — Lucas struck a nerve that runs deep in America.

"Probably what a lot of people are upset about is that I've been very clear that I want to destroy the gun and turn it into some type of artwork that will represent a new way of thinking about how we talk about guns and how guns are represented in our society," he said.

Lucas said a message from someone supporting gun owners' rights on Facebook helped him understand the furor that had grown since his raffle victory. The writer asked Lucas to imagine how Christians would feel if an atheist had deliberately destroyed a statue of Jesus. The problem was not his choice to destroy the gun — it was the meaning, the symbolism, of the gun. That rifle — like a statue, an icon, or the cross — is not just an inanimate object.

"I know because I'm a priest that inanimate objects can hold significant amounts of symbolic power. That is what our liturgy teaches us. We take these elements and they become something else," he said. "We in this country have liturgies around guns. I hate to say it, but that's the way it is.

"I think this would have died down faster if I had burned a flag. This is one of these moments where the idolatry around guns has been shown and highlighted unexpectedly."

In Lucas's estimation, our struggle about guns has less to do with constitutional rights than our pain and grief from violence. "I think this goes to ... faith in Jesus Christ, who asked us to

look into our own hearts, who asked us to examine the truth of our own idols," he said. "Until someone defames or desecrates our idol, we don't even realize how much of an idol it was. This is where the church can help in this conversation."

Lucas said he has spoken with many who have been victims of gun violence. His hope is that they can be honest about their grief and fear. Likewise, he hopes those who have been victims of crime can express their concerns for protecting their families.

The priest said the dialogue between these groups is currently dominated by sentiments of good and bad and righteous, never-ending fights.

"We've got to do better than that. I keep saying that I feel like it's time for the adults to have a conversation: People of goodwill, people who want the best for their families and communities, people who are mature enough to hold different people's truths at the same time and work for a common goal," he said.

"Right now I think those people are afraid. I think there's a concerted effort to intimidate people into silence with threats of violence, with pseudo-threats of violence, with name-calling. If you go onto a website or an email thread and try to have a difference of opinion on guns, you will be flamed.

"People decide they just don't want to tolerate that kind of abuse and bullying, so they just back out."

Lucas said he hopes a combination of serious, respectful conversations about guns could begin online and in person, and he is optimistic. "We're going to have to start having more honest conversations around things that matter. If we do that, within a few years, we'll start seeing some change."

The rifle could stimulate additional conversation in its resurrected life as a work of art or a garden tool. Lucas is in



Lucas: "I think this would have died down faster if I had burned a flag."

conversation with two groups that might transform the AR-15. "One is a group called Guns in the Hands of Artists that does transformational work around guns: handguns, rifles, all different kinds of guns," he said.

"I've also spoken with a group called RAWTools that takes guns and transforms them into gardening hand tools. They actually take the gun itself and kind of blacksmith it into something else, a very direct 'swords into plowshares' activity."

In the meantime, Lucas hopes to enjoy some quiet after the "constant attention" on this story. But his participation in this conversation is far from over: the Newtown Action Alliance has invited him to travel to Washington, D.C., on December 14 to be part of the National Vigil for Gun Violence Victims.

"I would ask people to pray around this," he said, "that everyone involved is able to live into their best selves that God is calling us to be. That we try to get beyond our fear and put our trust in God to lead us into a new conversation. For me and for my family, for our congregation, I would ask for courage and strength and some peace in the midst of all this." □

Church Time vs. Overtime

Parishes work to understand changes in the U.S. Fair Labor Standards Act

By G. Jeffrey MacDonald

In Tucson, Arizona, staff members of St. Philip's in the Hills Church take pride in being dedicated workers who have answered God's call and do not punch a clock. They work until the job is done. And that's about to become a problem.

To comply with a new U.S. Department of Labor's overtime pay rule that takes effect Dec. 1, St. Philip's is gearing up for big changes. As many as six salaried employees at the 1,800-member congregation will be entitled by law to receive time-and-a-half pay whenever they put in more than 40 hours in a week. That's the new rule covering non-ministerial employees who earn less than \$47,476 a year.

Thus a cohort of St. Philip's staffers must soon begin keeping track of every hour they work and make sure not to exceed 40, said parish administrator Lois Britton. That will require a shift in mindset for professionals who are used to giving extra time to God's mission and asking for no extra pay in return.

"This change is going to be harder to institute in church and maybe some other nonprofit settings than it would be in the for-profit world," Britton said. "Maybe we are going to have to start looking for ways to incorporate volunteers into our work in ways that we haven't before, to free up some time so that we're not pushing that 40-hour boundary."

But complying with the federal Fair Labor Standards Act (FLSA) is only



Photo courtesy of Lois Britton

Sue Agnew on the new overtime pay rule. "I have work goals, not time-spent-in-the-office goals."

part of the challenge facing St. Philip's and thousands of other congregations with overtime-eligible employees. They also need to abide by state laws governing overtime pay, which could mean meeting higher standards than the federal ones. They need to adopt workplace systems that make tracking hours feasible, not burdensome, for workers who have not been doing it. And they need to make sure workers still feel appreciated, not devalued, amid the changes.

Sue Agnew, director of communications for St. Philip's, laments the new rule, even though it's designed to ensure she is compensated for every hour she works. She says it misunder-

stands the nature of her work. She works out problems in her mind late at night. She responds to world events via social media as they happen. Parishioners engage her in work-related conversations at worship, at the supermarket, and elsewhere in town. It's a calling that never turns off, yet she's now supposed to pretend it does.

"It feels like a slap," Agnew said. "I've been a trusted salaried employee for eight years, and an employee for 14 years, and suddenly I'm going to be expected to do this mechanical thing to prove that I'm actually doing what I say I'm doing."

Because tallying every minute of
(Continued on next page)

Church Time vs. Overtime

(Continued from previous page)

work is not feasible, Agnew said, she's unlikely to receive full credit for all the time she invests. Perhaps worst of all, she regrets that church work is coming to feel less special as it conforms to norms and cultures of other workplaces.

The new FLSA rule "might be good for workers who don't need to have an emotional investment in their jobs, or someone who can truly walk into the workplace and can stop by saying, *Okay, I'm at 40 hours, I'm leaving now,*" Agnew said. "Well, I can't do that. I have a Sunday bulletin to finish or a newsletter to get out. I have work goals, not time-spent-in-the-office goals. And it's not really possible to switch in a job like mine."

Across the country, congregations are grasping for guidance and clarity as they vie to understand the new requirements. One indicator: monthly webinars from the Church Network, a national association of church administrators, normally draw 80 to 100 participants, but a recent webinar on the new overtime rules attracted 500. The presenter reportedly had his hands full.

"There was a *lot* of interest in the topic, and he got a ton of questions about it," said Simeon May, Church Network's CEO. "There are all the questions about who can be reclassified as exempt or non-exempt. Churches just have a ton of issues to deal with."

Ordained clergy still will not be eligible for overtime pay under the new rule. Nor will lay staffers who are considered lay ministers because they have core religious roles in the church.

"A job is considered ministerial if the employee's primary duties consist of teaching, spreading the faith, church governance, supervision of a religious order, or supervision of participation in a religious ritual and worship," said South Carolina em-

ployment lawyer Al Justice, who is advising the South Carolina United Methodist Conference on FLSA compliance issues.

That still leaves thousands of employees — administrative support staff, sextons, and others earning less than \$47,476 — who likely are eligible for overtime. Twenty percent of America's congregations have at least one full-time non-ministerial employee, according to data from the National Congregations Survey. Such workers are apt to be eligible for overtime pay, but experts advise having an employment attorney review each job description to make sure.

Until Dec. 1, salaried workers are eligible for overtime pay when they earn less than \$23,660 a year. The new rule doubles that pay threshold in a government bid to make sure workers on lower pay scales are eligible for overtime — and are neither overworked nor underpaid. For salaried employees, overtime pay is based on what their salary rate would be if paid by the hour. That regular rate is increased by 50 percent for every hour beyond the normal 40 in any given week.

"We encourage churches, like all employers, to take advantage of the guidance resources on the overtime rule available at our website, particularly those that address frequent questions for nonprofit employers," Department of Labor spokesman Jason Surbey said via email.

The new rule warrants careful attention to nuance, experts say. For instance, if an employee never conducts interstate business on the job, then that employee might not be eligible for overtime. But interstate business can include anything from sending email to ordering supplies from Amazon. Because every employee's situation is unique, experts advise consulting with an attorney who knows both employment case law and statutory

provisions in the state where the church is located.

Once a congregation knows which employees are eligible for overtime, a congregation has options on compliance. It could raise an employee's pay above the \$47,476 threshold, which would make that worker exempt from overtime and from the need to tally work hours. If pay remains below that threshold, then the challenge involves finding a workable time-tracking system.

Various apps can keep track of hours as employees log in and log out, but they can also take an unintended toll on the morale of employees who feel like trusted team players.

"The perception they have is that it's almost like a demotion to have to start tracking your time," Britton said. "It's like all of a sudden we've started to doubt their commitment or their work ethic, which is not the case at all."

Agnew is concerned St. Philip's might adopt a tracking system that works only on the congregation's Wi-Fi network and would not capture her off-site work hours. To feel respected and trusted, she hopes to see a system that is as "flexible and casual" as possible. In her view, using a simple paper notebook might be best.

Attorneys emphasize that congregations need to be vigilant to ensure employees are compensated for all their work, which can sometimes require changing habits and workplace culture. A parish secretary might also be a member of the congregation and might volunteer in one or more ministries. She is not allowed to "donate" her secretarial work, said Myron Steeves, an attorney with the Church Law Center of California. She must be compensated for every hour of work. She may volunteer only in areas unrelated to secretarial work, but supervisors must be careful not to ex-

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pect voluntarism from employees because that's illegal.

"You can't volunteer at your job," Britton said.

The territory requires careful management, Steeves told TLC.

"What gets to be a difficult area is when it's unspoken," Steeves said. "Let's say an employee doesn't show up at church on Sunday and their supervisor says, 'We didn't see you last Sunday, and you know how important it is for everybody if they can see you on Sundays.' ... If the employee complains to the local labor board and says, 'I felt this heavy pressure to volunteer time,' that could gain a lot of traction before the board."

Justice said that enforcement of the FLSA generally happens when an employee complains to the Department of Labor. That can trigger an investigation and lead to fines holding a church accountable for up to two years' worth of back overtime pay. One employee's complaint can lead to back-pay restitution for all eligible employees, which can quickly add up to thousands of dollars. Thus churches must conduct due diligence before designating any full-time employee exempt.

"When somebody has anonymously filed a complaint, the first thing I do is say: 'Who have you terminated recently?'" Justice said. "About 90 percent of the time, that's who filed the complaint."

Compliance must be a priority, experts say, but it should not come at the expense of morale or distinctive church culture in which servanthood is a high priority, too. Striking the right balance can depend on clarifying boundaries and eliminating gray areas. When employees know where they can volunteer and when they must report hours worked, a congregation can keep morale high while also abiding by the law. □



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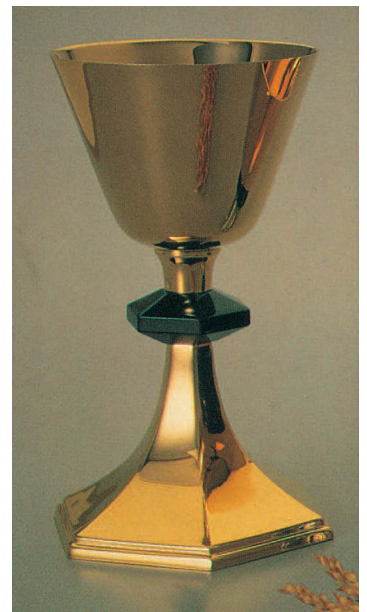
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Saints Derailed

‘What next’ distracts us from the virtue of stability.

By Garwood P. Anderson

A durable modern and First World “problem” is what to do next. People did not always spend a lot of energy wondering what they should do next. “Next” was defined by the passage of time, not a change of circumstances. One’s lot was largely cast. But now, those of us who enjoy the luxury of vocational mobility — the upper-middle knowledge class — will have more beguiling opportunities than we will ever be able to take on. Indulging frequently in luxurious questions like whether we enjoy our work, whether we are living where we would like to, or, perhaps more nobly, whether we are good stewards of our God-given gifts, we live in the anxiety of the subjunctive mood.

The anomie coincident with these freedoms is well known. People who imagine themselves on their way to somewhere else, the next and better thing, find their motivation to invest *here* subverted. Even modestly onerous tasks, slightly annoying coworkers, or less than desirable weather trigger wanderlust for effortlessly fulfilling work, admiring colleagues, and beaches (if you like that kind of thing). And even otherwise mature people who know better indulge these fantasies of paradise.

Let’s consider the monastic vow of stability. Taking control of one’s life in the form of rearranging one’s circumstances often proves not only to be a fool’s errand but a saint’s derailing. One of the most disconcerting realizations that follows a major vocational, geographical, or other life

change is to learn that we have come along with ourselves to the new destination. With disappointment, we find out that the invigorating hopes accompanying a fresh start did not efface endemic and paralyzing fears and that discontent travels especially well. None of this came with the territory; we brought it with us.

I am hardly suggesting that “staying” — in a job, in a parish, in a denomination, in a city, with an institution — is always the right thing to do, but that for Christians, change rather than stability bears the burden of proof, a burden that can be satisfied but is borne nonetheless. Change bears the burden of proof because, for modern upwardly mobile people, change almost always promises better, whereas stability only promises more of the same. Change for the better will often look like a God-opened door or even vocation, and well it might be. Stability, on the other hand, implies “stuck,” and almost nothing could be worse for captains of fate than to be stuck with theirs.

Moreover, two of the best reasons to stay somewhere are counterintuitive: because we do not fit, and we are underappreciated. Our not fitting could be a sign that we are disproportionately important to the body to which we belong or the circumstance in which we find ourselves. It may be that “odd man out” is another way of describing the indispensable person. St. Paul seemed to think so (1 Cor. 12:21-25). Unless the role comes at the expense of grace and virtue, the ill-fitting person usefully frustrates

groupthink and self-justifying narratives; what looks like a foreign body might be an antibody.

Meanwhile, a lack of appreciation is often just the natural course of affairs; we grow accustomed to others’ reliable gifts and graces while increasingly annoyed by their shortcomings. This is probably not only natural but also sinful, a sign of ingratitude and lovelessness. Nonetheless, it might also be its own kind of well-disguised sanctifying grace — if we can receive it as such — to any of us addicted to approval with insatiable appetites for validation. To carry on faithfully without the satisfaction of these cravings is no fun, but if we can spare ourselves from self-pity and become recalibrated to the intrinsic rewards of obedience, we will have paid a small price for a great gain.

I do not suggest becoming a martyr to toxicity. Some environments are inescapably damaging to certain people, and departure can count not only as self-care but as a quiet rebuke of ungodliness. But perhaps we have too often wrongly assumed that toxic environments are endued with a radioactive half-life and that we have no choice but to yield by leaving. Maybe not.

I was pondering some of these thoughts when we had the privilege to spend a Sunday morning at a Presbyterian Church (USA) congregation to which we belonged for four years, in an exurb of Madison, Wisconsin. We were celebrating 25 years of min-

(Continued on page 30)



A lack of appreciation is often just the natural course of affairs; we grow accustomed to others' reliable gifts and graces while increasingly annoyed by their shortcomings.

iStockphoto

If we are perfectly honest, most ministers are effectively long-term interims.

Saints Derailed

(Continued from page 28)

istry by the senior pastor. In those years the church has flourished far beyond the imagination of the inexperienced search committee that called a promising young, single pastor. From a parish of 50 to 70 on synod life support to about 500 today, this is a mainline Protestant church bucking all trends. The growth of this congregation — the numerical is just a sign of more profound transformations — has been slow, steady, and, most important, *long*. Nothing happened overnight. There was no great influx of disaffected something-elses. While we were there, with uncanny predictability, every quarter 6 to 12 new members stood before the congregation, received the right hand of fellowship, and *started going to church*.

We joined that parish because we found it so modest, unspectacular, and innocent of hype and gimmicks — just understatedly substantial and friendly, parishioners infectiously happy to be there. And though it was not *exactly* my theological and liturgical cup of tea, those four years in that congregation remain the happiest experience in my 54 years of local church life.

Twenty-five years of ministry in one place is unusual. If there are reasons to doubt that it should be the norm, there are also reasons to wonder if tenures of 10, 15, and 25 years should be so unusual. If we are perfectly honest, most ministers are effectively long-term interims. Two scenarios (admitting many exceptions)

have created a culture of long-term interim ministry:

- After a season of relative success, a minister considers doing better or earning more elsewhere.
- After a season of unmet expectations, the congregation or an overseer wishes “to move in another direction,” or the minister believes that somewhere else there is a better fit.

This all makes pretty good sense. The most promising clergy should have a chance to spread their wings; they are needed elsewhere. And where “things aren’t working out,” it’s natural and probably right to hope for a better fit.

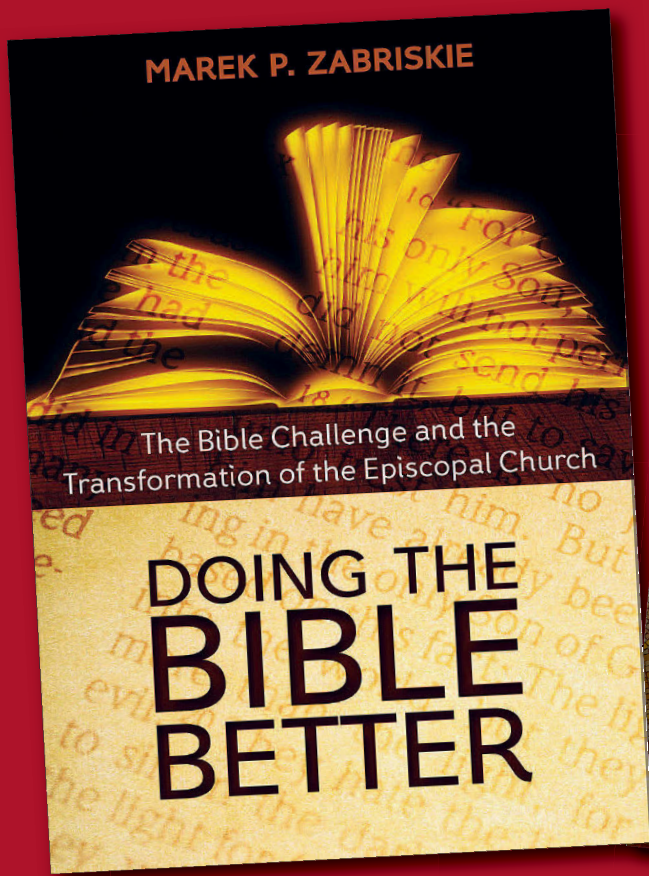
I wonder, though, what that logic would have meant for this congregation. Without doubt, our former pastor has received countless invitations to lead larger, more prestigious churches and to take higher salaries (in warmer climes) during the last 20 years, as his reputation spread across a denomination with too few growing churches. No one could have faulted him for hearing “God’s call” in one of these. For whatever reasons, he did not. At the same time, it can almost be guaranteed that a succession of five ministers, each taking a respectable five years, would have resulted in church of 75 to 100, hanging in there, doing better than many congregations — assuming none of the five fomented disaster, which is unlikely.

In our time, when church affiliation and attendance are not reflexive, it is hard to avoid the conclusion that

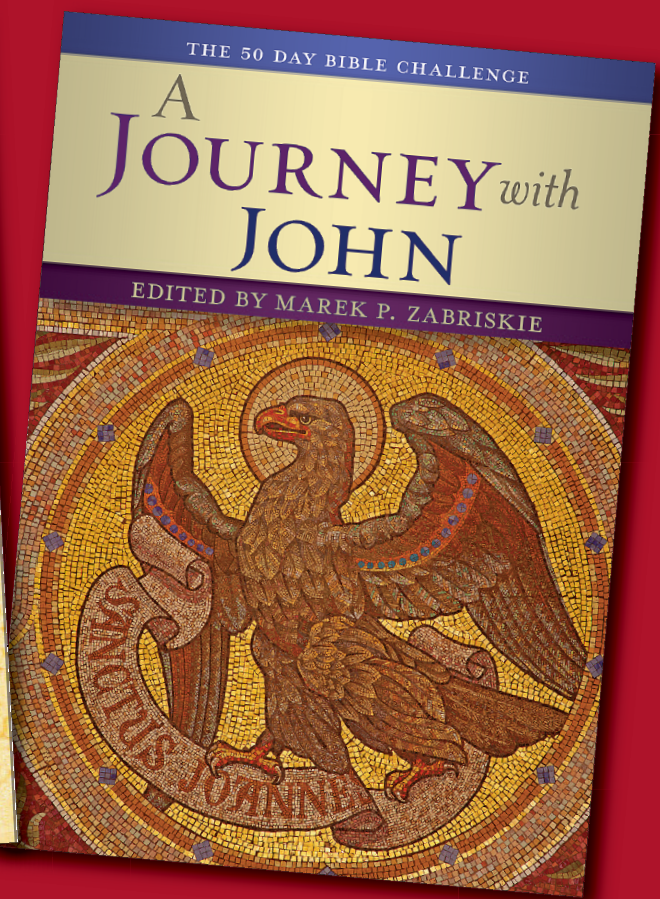
the revitalization of the church will require an even more capable clergy, more of whom should stay in one place longer. Surely there must be somewhere a thriving church that has flourished under the leadership of a succession of short-term pastors, but I don’t know of it. Not only priests, but bishops, missionaries, professors, and deans require any number of years — more than we think — just to become useful, to gain some proficiency in the work, often through trial and error emerging from a manic flurry of well-intended activity. But gaining the trust of a constituency, the benefit of doubt, the authority that comes not with the position but from demonstrated character and competence, is also a multi-year project. What a shame, then, that the tenure of so many ministries on the cusp of fruitfulness, dues already paid in full, is cut short, only to be rebooted somewhere else. The vagaries of church and institutional life will often require that this happen, even that it happen more often than those responsible for it would wish. But is it not also possible that, preferring to go to better places rather than make places better, fields nearly white unto harvest have been abandoned for greener grass?

When it makes sense to leave, maybe we should stay. Maybe.

Garwood P. Anderson is professor of New Testament and Greek at Nashotah House Theological Seminary.



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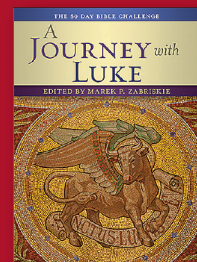
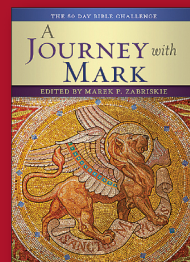
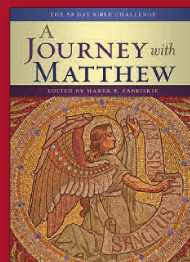
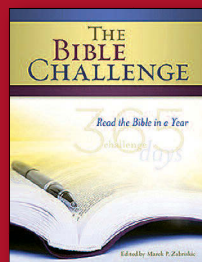


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A black and white photograph of a city skyline across a body of water. In the foreground, the wake of a boat is visible, with white foam trailing behind. On the left side, a hand is visible, wearing a dark glove with a watch on the wrist. The sky is filled with large, fluffy clouds. The city skyline in the background includes several tall buildings and a bridge.

New Americans

A photo essay by Asher Imtiaz

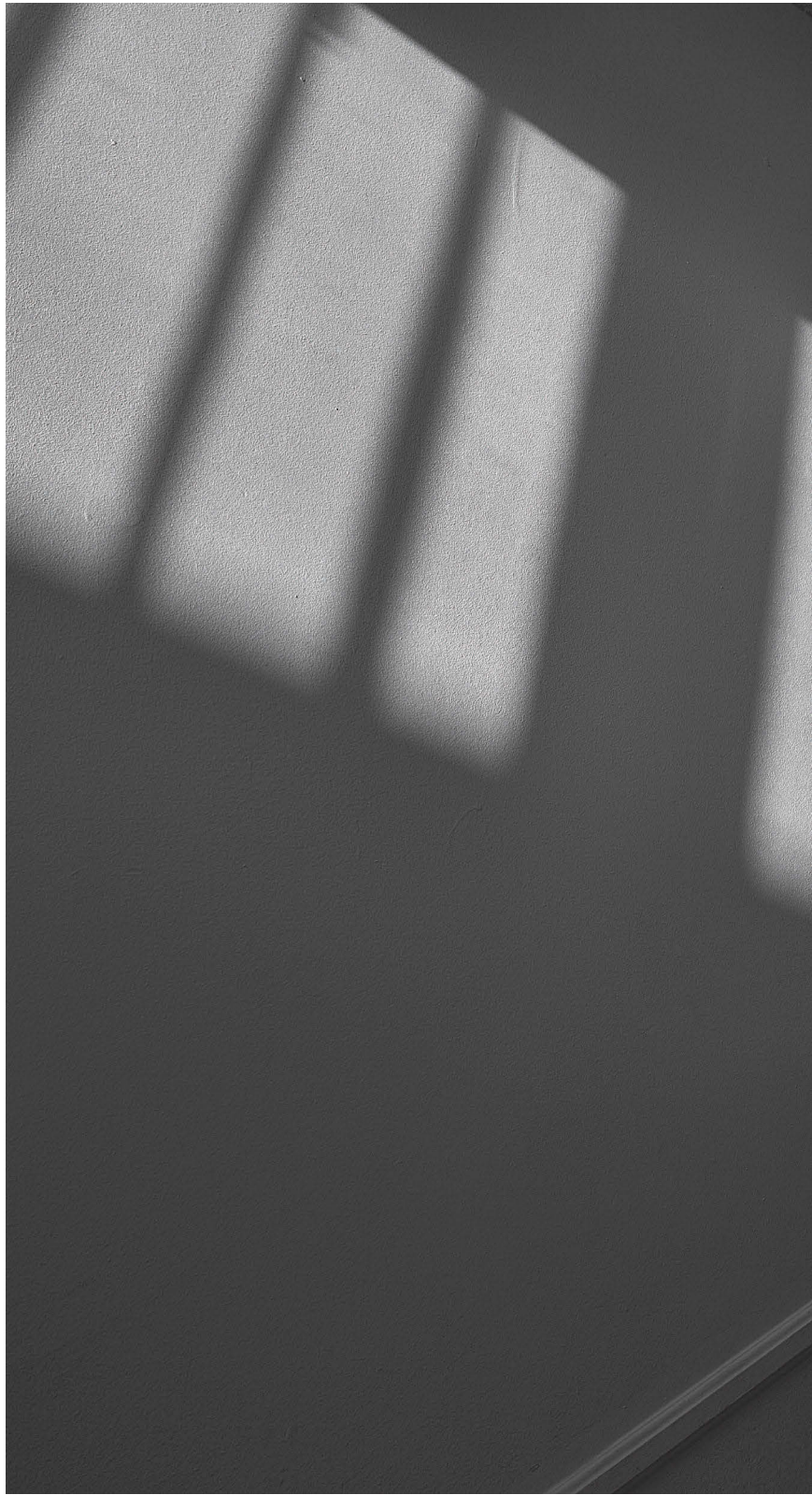
The people shown in this photo essay have come to the United States as refugees and asylum seekers from regions of conflict, political unrest, and persecution. They will call America their new home. Some will feel the sting of cultural prejudice. They will settle into apartments or houses and feel a newfound sense of safety. They will, in time, become citizens at celebratory naturalization ceremonies.

A father from Myanmar told a harrowing story of hiding inside a manhole to evade being shot. A few neighboring countries “treated me like a football,” he said.

This father of two boys, one girl, and twins who are on the way, expressed his hope that some of his children might serve in a branch of the U.S. military.

Like millions of Americans before them, these new Americans help fulfill the verse of Emma Lazarus on the Statue of Liberty:

Give me your tired, your poor,
Your huddled masses yearning
to breathe free,
The wretched refuse of your
teeming shore.
Send these, the homeless,
tempest-tossed, to me:
I lift my lamp beside
the golden door.



Previous page: On the Staten Island Ferry to Manhattan



Kamran and his son, Sultan, moved to the United States from Afghanistan. This moment at the top of a stairway marks their first day at a new apartment in Denver. Episcopal Migration Ministries and its affiliate agency, Lutheran Family Services, arranged for the apartment and basic needs before Kamran and Sultan arrived.



Children from Myanmar, India, and Pakistan enjoy Eid al-Fitr in Milwaukee. Muslims celebrate Eid to mark the end of Ramadan, the Islamic holy month of fasting.



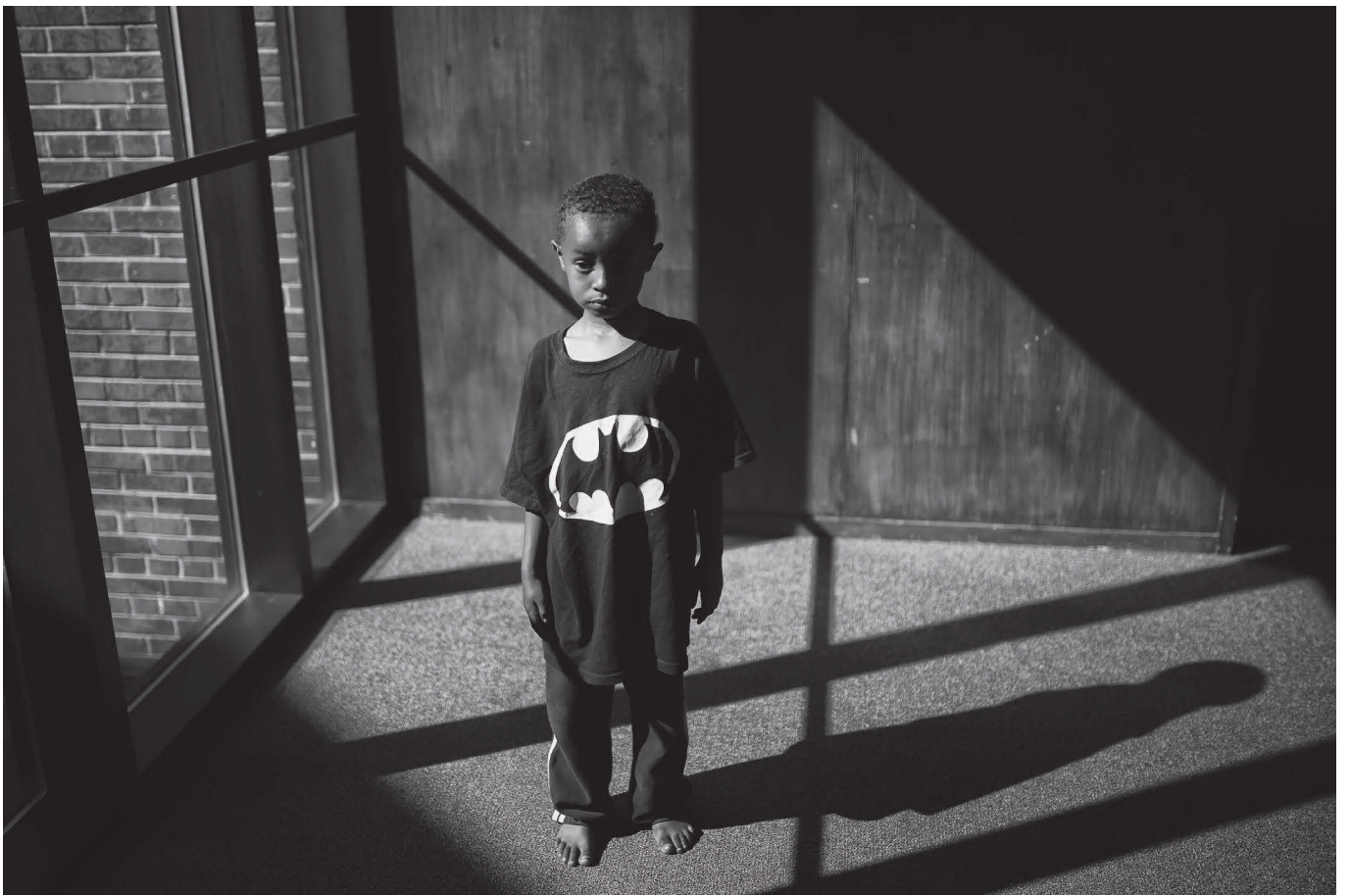
Halid, a newborn Iraqi American, now lives in Texas.



Amir, whose family moved from Myanmar, smiles on his first Eid in Milwaukee.



Nathan is dressed as his favorite comic-book hero, Ironman, on his first Halloween in America. He moved to Wisconsin from Pakistan with his family.



Many children, like Moleed, a Somali living in Wisconsin, tell a common story of being bullied in school. The bullying is worse for children who are both Muslim and black.



Sherif, who moved to the United States from Bosnia, lives in Dallas. “I want them to make my country a safe place,” he said of his homeland. “Living in Bosnia would always be my first choice. We don’t have a choice most of the time.”



Som, a native of Bhutan, lives in Denver and works for Lutheran Family Services. Many who come to the U.S. as refugees are valuable workers in resettlement because of their experience with the process and familiarity with native languages.

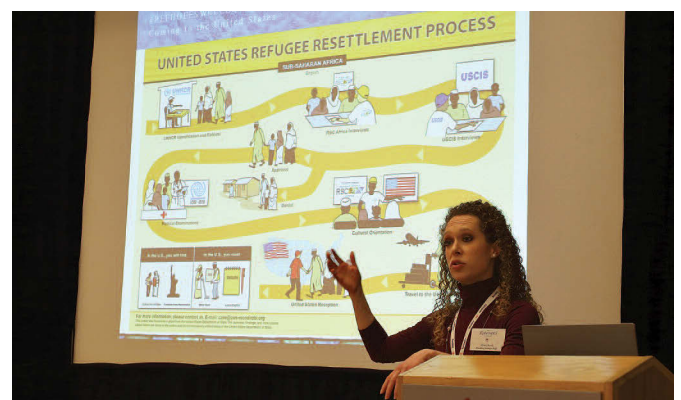
What is Episcopal Migration Ministries?

For more than 75 years, Episcopal Migration Ministries has served as the Episcopal Church's refugee resettlement ministry.

In the United States, nine national agencies — the majority of which are faith-based — provide this service by partnering with government and communities “to help these refugees thrive in their new homes,” said the Rev. Canon E. Mark Stevenson, director of EMM, via email. Episcopalians are “saving lives each and every day.”

EMM collaborates with 30 affiliate agencies in 26 dioceses and 22 states to welcome those who are fleeing persecution, war, or violence in their home countries, Stevenson said. The need is urgent: there are more than 65 million refugees, asylum seekers, and internally displaced individuals worldwide; more than half of these are children.

In 2015, EMM helped 4,863 of these refugees from 32 countries build new lives. Stevenson said EMM anticipates resettling more than 5,500 in 2016. EMM staff and volunteers help with language skills, medical



Asher Intiaz photo

Allison Duvall, manager for church relations and engagement for Episcopal Migration Ministries, explains the refugee resettlement process during a session of the annual conference of the Consortium of Endowed Episcopal Parishes, meeting in Denver in February.

issues, and employment training.

“As has happened throughout the course of our history, these new Americans enrich our nation, our culture, and our future,” Stevenson said.



A bustling plaza in Adana, Turkey

Steven R. Ford photos

Refugees Everywhere

By Steven R. Ford

The scene is all too familiar in these parts. Citizens of a nearby country, who have crossed the border illegally and who do not speak the local dominant language, are everywhere. More arrive daily. Some have paid guides to bring them here. Many others have made it independently. Some have come with their families; others have had to leave loved ones behind. Most have arrived with nothing, save the hope of a peaceful and secure life.

With the help of a young multilingual interpreter, I have been chatting with a number of such people for whom I have bought coffee or a small meal. A middle-aged man told of witnessing murders committed by armed gangs in an area over which his country's government long ago lost control. A much younger man spoke of defecting from his nation's armed forces, which he accused of defending

his country's leaders instead of its people. Yet another has come after witnessing beheadings carried out by brutal thugs.

There's resentment among the local residents about the continuing influx of undocumented foreigners. Many of the latter willingly work for a fraction of going wages, so local jobs are suddenly on the line. They are considered by many to be a drain on scarce resources like housing and medical care. And those foreigners unable to work, particularly women, and therefore reduced to begging are considered a "blight" on public spaces and are routinely rounded up by police. Desperate refugees in their own minds, they're unwelcome "illegal aliens" in the minds of many in their new country of residence.

I am not on the southern border of the United States; I am in Adana in southern Turkey, and the undocumented here come from nearby Syria.

The first wave arrived with the start of the civil war there, in the course of which Bashar al-Assad's regime has resorted to using chemical weapons, missiles, and indiscriminate barrel bombs against his own citizens. Next came people escaping Hezbollah and al Qaeda, and the most recent arrivals are fleeing the so-called Islamic State. Most have fled unconscionable conditions in their homeland, and unless things change radically for the better in Syria, which is highly unlikely, they are in Turkey to stay.

It's perfectly natural for members of established social groups to feel threatened by the sudden influx of outsiders. And that feeling is often embodied in prejudice and outright hostility. Yet the power of religion to overcome this basic instinct can be immense, to the extent that religion is taken seriously.

Although living in a proudly secular society, most Turks are practicing Muslims. One of the Five Pillars of Is-

lam is Zakat (charity): every Muslim is enjoined with the obligation of giving time and treasure toward the elimination of injustice and inequality. As Zakat is increasingly emphasized (I'm told) in Friday sermons in Adana's mosques, faith is beginning to bear fruit. Food and basic shelter are being provided to some of the most vulnerable immigrants, lessening the need for street begging. Schools are opening, often led by volunteers, to teach the Turkish language to young Syrians. Muslim Turks have, at least on one occasion, helped a Syrian family rebuild its business after it had been bombed by extremists. Living faith can and does make a difference in people's lives.

The parallels between southern Turkey's border region to that of the southwestern United States are uncanny, at least to me as a resident of the latter. Large swaths of Mexico and Central America are no longer under the control of their national governments. Rival drug cartels and old-fashioned gangs shoot up towns and villages there in their quest for power and authority. Good people, caught in the middle, are constantly being maimed and murdered. Far too many have no choice but to leave their homeland to seek peaceful and secure lives in the United States.

It really does not matter if people are escaping atrocities committed by al Qaeda and the Syrian military or by the Sinaloa drug cartel and El Chapo's hundreds (or perhaps thousands) of henchmen. Nor does it make any difference if folks fear beheading by ISIS or by Mexico's Las Zetas gang. Violence is violence the world over, and good people everywhere are entitled to refuge from it.

Muslims here in Adana are beginning to address the needs of refugees through the application of Zakat, a fundamental tenet of their faith. And we, as Christians, are enjoined to do no less. To us, Jesus says this: "When the Son of Man comes in his glory, ... [he] will say to those at his right hand,



An Arabic sign marks the influence of Islam in Adana.

'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me. ... Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me'" (Matt. 25:31a, 34-36, 40).

More than a million Syrian, Iraqi, and now Libyan exiles from Islamic State terror have found their way into the European Union. In response, Pope Francis had directed that every Roman Catholic parish sponsor and care for one Middle Eastern refugee family. Local participation has been overwhelming, and in refugee-rich Germany evangelical congregations have accepted this challenge of true charity.

Episcopalians do much to meet material and spiritual needs of Western Hemisphere exiles. In particular, Episcopalians' work with and among Cubans, Mexicans, and more recently Central Americans is impressive, especially considering the church's declining numbers. Congregations, clergy, and laypeople assist in finding housing and jobs, and they frequently help meet emergency financial needs. With this, God is certainly well pleased.

With non-Christian Middle Eastern refugees, however, Episcopalians can and should do far better. Episco-

pal Migration Ministries, while a laudable start, is severely limited by shortages in finances and personnel. It certainly provides some resources, but these are too often limited to referrals and political advocacy. With the latter, however, constituencies as small as the Episcopal Church seldom attract politicians' attention.

Pope Francis's European directive that every parish sponsor and care for a Syrian refugee family is out of the question for most dwindling Episcopal congregations. But since theologians make much of the *diocese* being the "basic unit of [our] Church," it's perhaps on the diocesan level that meaningful, life-changing refugee outreach needs to be focused.

Sure, diocesan conventions pass resolutions and bishops write pastoral letters. The trouble is that few within and virtually no one outside the church ever reads them. Nearly every Episcopal diocese, however, has a conference or retreat facility that could easily house and feed a refugee family or two, at least until they get on their feet. Such guests could learn the basics of the hospitality industry, and partnerships with local mosques could help to hone language skills and forge community connections. And nearly every diocese has "off-budget" mission and discretionary funds available to it; I can think of no higher mission that that of serving those most in need. It's hard to imagine a more powerful Christian witness of love, particularly in states where governors have said that Muslim immigrants are not welcome.

Adana Muslims are beginning to embrace Zakat as one of the Five Pillars of the Islamic faith that it is: an essential precondition for their entrance into Heaven. Perhaps Jesus is calling us as Christians to embrace kindness and compassion toward refugees as essential to our participation in God's work of building his kingdom.

The Rev. Steven R. Ford assists at St. Mark's, Mesa, Arizona.

World of Pain

Parishes focus on the scourge of opioid addiction.

By G. Jeffrey MacDonald

No one expects to become an opioid addict — especially no one who's conscientious about following a doctor's orders. But the doctor's office is precisely where most opioid addictions begin. It's also the source of drugs in the majority of opioid overdose deaths.

Statistics from the Centers for Disease Control frame in jarring relief the scope of today's prescription opioid epidemic. Two million Americans are addicted to prescription opioids such as oxycontin and vicodin. Prescribed opioids killed 165,000 people in the United States from 1999 to 2014, including 14,000 in 2014 alone. Every day, more than 1,000 people are treated in emergency rooms for effects of opioids prescribed by a doctor.

Yet for those keen to prevent addiction, one CDC statistic towers above the rest. As many as one in four persons who receive an opioid prescription from a primary care physician ends up addicted. That includes teenagers who suffer routine sports injuries and receive an opioid for pain. It includes middle-aged men and women who complain of back pain and go home with a prescription. Even the elderly can find themselves addicted after a surgery that leaves them home, hurting, and holding a pill bottle.

"What we're doing by trying to help patients by prescribing them a very strong painkiller is, in a small number of patients, we're creating future addicts," said Dr. Ronald Hirsch, a Chicago-area internist who grew concerned in the late 2000s when he noticed how many patients at his suburban hospital were opiate-addicted. "And it would be totally acceptable to give these patients ibuprofen," an anti-inflammatory drug that is not an opiate and not addictive.

With risks high and prevalent across demographic

groups, experts and advocates say there's a lot congregations and clergy can do. That work involves understanding risk factors, raising awareness, and equipping people to take steps that mitigate the hazards at hand.

"They're given it by a doctor, so it feels legitimate and sounds legitimate," said Janine Stuchin, executive director of the Alcohol and Substance Abuse Prevention Council in Saratoga Springs, New York. "But these are highly addictive drugs, as opposed to others that you've been prescribed to moderate other health conditions."

She finds these drugs are common in homes, but they're not seen as highly dangerous or risky because they arrived by way of a doctor's office and a local pharmacy.

"My agency frequently talks with parents and adults, and there's way too much opioids coming into a household, coming into a young person's life in this way," Stuchin said.

Managing risks starts before the first visit to the doctor. While some people do not like the feel-

ing of opioids and quickly stop taking them, others love the euphoric feeling so much that they are hooked as soon as they start, Hirsch said.

"With certain people who have something in their brains, the first time they're exposed to an opiate is the end of it," he said. "They're now dependent. It turns them into a life of addiction."

Risk is inherently high for those who have a history of substance addictions, trauma, or other types of abuse, Stuchin said. But doctors seldom ask about addiction histories before writing a script for hydrocodone, oxycodone, or another opioid. Nor are people adequately warned of the high risks when they receive their prescriptions, Hirsch said.

Clergy and lay leaders can play an important role, Stuchin said, by encouraging parishioners to examine



Thinkstock

their histories for trauma or substance addition before surgery or other medical visits; counseling them to be cautious consumers of health care; and asking physicians about non-opioid alternatives for pain management. Pain can often be managed with alternatives, such as ibuprofen. Hirsch said medical marijuana is safer than opiates.

Episcopal congregations are responding well. The Rev. Jeff Mello, rector at St. Paul's Church in Brookline, Massachusetts, spoke last March at a community forum on opioids while the legislature was considering an aggressive policy program.

In May, St. James Church in Lancaster, Pennsylvania, held a Eucharist focused on addiction and recovery. A recovering addict gave a testimony during worship. Also in May, St. Gregory's Church in Parsippany, New Jersey, hosted a free screening of *The Hungry Heart*, a documentary about a physician who struggles to treat a rising number of opioid addiction cases among his patients.

Such events can help raise awareness, but churches can also make a daily difference. Using bulletins, newsletters, and message boards to promote pill take-back programs in a community can have a big effect, said Jan Brown, vice president of the board of Recovery Ministries of the Episcopal Church.

Often a community will have a designated spot, such as a hospital or police station, where residents may leave the medicines they no longer use. That ensures safe disposal lest anyone — a child, a neighbor, or even an unknown addict who knocks and makes an excuse to use the bathroom — rifle through a medicine cabinet for drugs to use or sell.

"It might not be your child who's taking the meds out of the medicine cabinet," Brown said, "but if your child's friend comes over and uses the bathroom, they're essentially in a candy store."

The search for answers to overprescribing has led to more focus on guidelines for physicians. Not every state has guidelines, and prescribing rates vary widely by state. Opioid prescribing rates are highest in a cluster of 13 Rust Belt and Southeast states, where painkiller scripts per 100 people are 50 to 100 percent higher than in the Upper Midwest.

When prescribing guidelines are in place, physicians immediately prescribe fewer opioids and sustain the lower rate over time, according to a recent study involving Temple University Hospital-Episcopal Campus. The study's results appeared in the January issue of *The Journal of Emergency Medicine*. (Episcopal Campus traces its roots to

the Hospital of the Protestant Episcopal Church, established in Philadelphia in 1852, but now has no affiliation with the Episcopal Church).

Advocates say congregations and dioceses can help the risk-reduction cause by joining efforts to push for new legislation. Hirsch argues that state databases on patient medications do not provide enough information. If a patient were to ask a doctor in New Hampshire for opioid relief for pain, that doctor's database would tell him only whether the patient had received the same medicines recently in New Hampshire. It would reveal nothing about prescriptions the patient might have received days or hours earlier in nearby Maine, Massachusetts, or other states. Hirsch is among physicians calling for a national database to prevent interstate doctor-hopping.


Action in legislatures has helped slow the practice of obtaining pills from multiple doctors, which heightens the risk of overdose, according to the CDC. In 2012, New York and Tennessee enacted laws requiring physicians to check individual patients against state databases of prescription histories. The result was a 75 percent decline in the practice of seeing multiple providers for the same drug. Tennessee saw a 36 percent decline.

In local settings, congregations can also help by conditioning churchgoers against the habit of expecting immediate relief from all discomfort. Hirsch notes that religious communities have opportunities to remind people that discomfort is part of life and that shortcuts to pain relief, including pills, can have steep consequences.

"We have a society where we medicalize everything," Hirsch said. "When you have someone who needs help, the answer is not always to get another pill. How can we support people emotionally and psychologically without having to support them with another medication?"

Because addiction to prescription opioids can begin at many seemingly innocuous points, congregations have many fronts for prevention. Most involve learning about risk factors and equipping people to mitigate them. Congregations are eminently qualified to do this work, experts say, and they ought to do it now, when their surrounding communities face a crisis.

"People seek to feel better, and one of the things opiates do, in addition to relieving physical pain, is to relieve emotional pain," Stuchin said. "Clergy have been talking about this forever: there are no shortcuts. Seeking emotional relief through substances — whether it's shopping, food, sex, alcohol — can never fill our emotional needs. That's not new. And that's why we have spiritual lives, because our spirit can only be filled by Spirit." □

ongregations can help by conditioning churchgoers against the habit of expecting immediate relief from all discomfort.

Andrew Doyle's Vivid Manifesto

Review by Paul Avis

This massive manifesto by C. Andrew Doyle, Bishop of Texas, advocates a vision for the Episcopal Church in a digital age. Drawing on his experience as a priest and bishop, wide intellectual curiosity, and a fascination with recent developments in science and electronic technology, Doyle pulls no punches in challenging the Church to move with the digital times. He urges his readers to leave behind what he regards as an old, defensive, fearful, and inward-looking church mentality and to embrace instead the sort of dynamic, unpredictable future of which Quantum mechanics is a parable. Just as in Quantum physics perception changes reality, so in Christianity our assumptions and expectations affect the way the Church is. Therefore, we should examine and reform those expectations and assumptions. The bishop sets out to stir the melting pot.

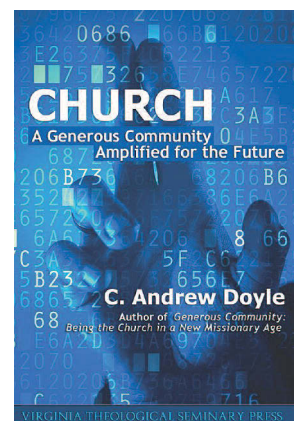
Not that Doyle devalues tradition or sits lightly with the institutional Church. He urges that we should love the Church of Christ and our own church, in spite of all its flaws. He calls the assumption that we can start again from scratch a “uniquely American lie.” He weaves highly engaging reflections on Scripture, especially the Gospels, into his argument and lifts up the figure and person of Jesus Christ. Neither does he downplay sacraments, liturgy, or holy orders. He emphasizes theological reflection and Bible study. He sees Christian initiation as a thor-

ough “induction into the Christian cultural-linguistic system.” He recognizes the urgency of apologetics — “the defense and confirmation of the gospel” in the face of doubt and disbelief, as St. Paul puts it — and the need to be versed in philosophy for that task. Thus equipped, the Church can engage effectively in the public square. Doyle acknowledges the need for solid foundations from which to engage in mission.

He expounds three mission principles: excellence, unity, and connection. First, let everything in the life of the Church be done to the highest standard; people will be drawn and attracted to beauty, truth, and goodness manifested in worship, witness, and service. Second, we should return to the deepest, strongest source of our unity, which is found not in “ideological consensus” about topical, politicized issues, but in our union with Christ through baptism and the Eucharist. Third, connectedness and relationality are the key to a redeemed community; the Church must work more intentionally at welcoming and retaining visitors and inquirers. Indeed, intentionality is crucial; we should always ask, *Why are we doing this?*

Bishop Doyle wants to “feed the Church’s imagination” and to provoke conversation and critique. His style serves his purpose well: it is fresh, punchy, vivid, and highly readable. He is a consummate communicator. His central message that we need to be equipped to respond to a constantly changing environment is well taken. I am, however, a bit skep-

tical about his repeated invoking of unpredictability and randomness: the world of culture and society is not the same as the world of Quantum physics and works differently,



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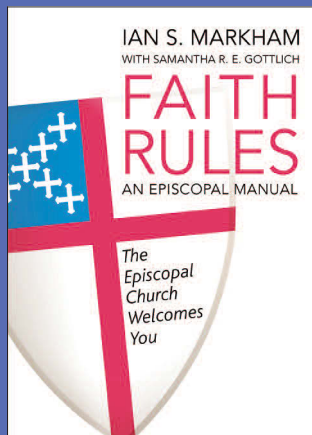
By C. Andrew Doyle

Virginia Theological Seminary Press

Pp. xvii + 522. \$24.99

being made up of free, active, intentional agents. While I think he would have found a wider readership for a book of half the length, those who have the time and inclination to tackle it will not be able to think about the Church in quite the same way again.

The Rev. Paul Avis is visiting professor at the University of Exeter's Department of Theology and Religion and editor in chief of Ecclesiology.



Faith Rules

An Episcopal Manual

By Ian S. Markham with Samantha R.E. Gottlich.

Church Publishing. Pp. 160. \$14.95

Rules Plus Apologies

Reviewed by Blake Sawicky

Taking as their model Michael Pollan's best-selling *Food Rules*, authors Ian Markham and Samantha Gottlich have written *Faith Rules: An Episcopal Manual* to offer a similarly compelling vision of the Episcopal Church. A deceptively simple arrangement of brief rules creates unfolding vistas that invite the reader into more intentional considerations of the Christian faith as it is lived in this tradition. The pairing of Markham, dean and president of Virginia Theological Seminary, with Gottlich, a seminarian of the same institution, makes this book timely as the church faces a rapidly escalating crisis of evangelism in a changing world. Illustrations by VTS graduate Benjamin Hart add a further dimension to the work.

It is fitting that the strengths of *Faith Rules* are some of the strengths of the church as a whole. Chief among them are the element of surprise and the constantly unfolding nature of the content. As with Bilbo discovering Rivendell, what appears at first as only a small fissure, a crack in the facade, opens onto a great canyon, revealing not only a safe refuge but a whole civilization in touch with the deepest foundations of the world. For Markham and Gottlich, that foundation is "The Love Project," which they describe as "the goal of creation: God created this universe so we might learn how to give and receive love" —

love that is located firmly in Jesus Christ, through whose death on the cross "we believe that humanity was redeemed."

Many of this book's pleasant surprises come in its pattern of uncommon pairings: rules on the Eucharist interspersed with advice on personal prayer, or its situation of a rule on church buildings among rules that reflect on beauty and other ways in which God draws us beyond ourselves.

Occasionally there are moments of brilliance, such as the assertion in Rule 65 that "Forgiveness is definitely a divine idea. There is no way a regular human could come up with the idea. Forgiveness is the secret weapon of the Christian." Sprinkled throughout are charming reflections on some Episcopal idiosyncrasies, as well as good, pithy advice for any believer: "Trust that God has spoken in Jesus" (Rule 10), "Beware the apple" (Rule 33), "It is OK to be mad at God" (Rule 41).

The weaknesses of *Faith Rules*, however, are equally prevalent. *Faith Rules* is ostensibly intended for seekers, but its cover seems designed for the already initiated who will recognize the Episcopal shield, while many rules are generic enough to apply to any Christian. The tone of apology to visitors is especially confusing: "Don't Give Up—The Episcopal Church really does welcome you!" (Rule 18) seems too little, too late, in the wrong sort of publication.

The authors make a valiant attempt to simplify church jargon, but can slip into careless speech and sloppiness. Take Rule 9, in which the authors

make the point that logic and reason are not enemies of God but allies: "We use our reason. Self-contradictory accounts of God are unlikely to be true (God cannot be both within time and timeless)." One wonders if there is any room left for the Incarnation, or the Holy Spirit.

Other rules promise more than they can deliver. Rule 15 ("Add two years on to your life—go to church") includes this: "You will live longer. The precise reasons are puzzling. The social network probably helps. Loneliness is a crippling disease for many people; and once you are inside a church family, you always have someone to call." In reality there are breakdowns in many church families just like in other families, and depression is not something that can be healed merely by "having someone to call." Statistics are no guarantee that tragedy will not strike, and the martyrs — especially contemporary ones — remain a core witness to Christ and reveal the true cost of following him.

Finally, for a book subtitled "An Episcopal Manual," there is startlingly little consideration of the Book of Common Prayer, barely a whisper about the ministry of the episcopate, and no mention whatever of the Apostles' Creed or the Lord's Prayer. Even the glossary is problematic. Baptism is reduced to "The act of pouring water over one's head ... to symbolize our participation in the death of Jesus and resurrection of Jesus," while the definition of the Trinity is unapologetically Modalist: "Theologians suggest that the symbol Father means

(Continued on next page)

Faith Rules

(Continued from previous page)

source, origin, and is often associated with the creator; the symbol Son captures the revealing and redeeming aspect of God; and the Holy Spirit of God is the aspect of God that connects God with the world.”

While *Faith Rules* evinces many good qualities, it is ultimately undermined by its weaknesses. Is it a manual for seekers? A general guide to daily holiness? A series of wistful remarks about a vanishing world? Writing compelling “rules” for seekers requires confidence in the strength of the tradition being commended, but this book seems more interested in apologizing for its failures, reinventing its vocabulary, and offering cheap incentives to “try it out anyway.” Simplicity is an essential idiom of evangelism, but it demands more, not less, care in articulating truth. The result here is an uninspiring general introduction to Christianity that squanders an opportunity to showcase some of the best, unique qualities of the Episcopal Church.

The Rev. Blake Sawicky is assistant rector of the Church of St. Michael and St. George in St. Louis.

BOOKS

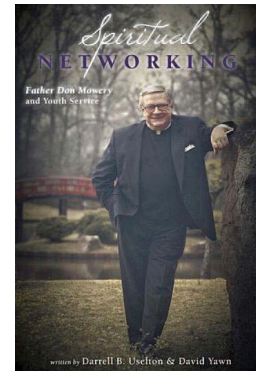
Hero of Embodied Evangelism

Review by Clint Wilson

It is encouraging to hear of intentional conversations and strategies being developed for evangelism by Presiding Bishop Michael Curry and his canon for evangelism and reconciliation, the Rev. Canon Stephanie Spellers. As reported in these pages [“Council Approves Evangelism Push,” March 20], this call for more robust evangelistic ministry is not an unfunded mandate, but has received financial backing of \$2.8 million. And of course we can take comfort in the promise of God’s empowerment through the Holy Spirit.

In response to this great opportunity, it is reasonable to wonder how the church might best steward such resources for the greatest possible effect. Many Episcopal clergy have done far more than our projected goals with much less. Exhibit A: the Rev. Donald Edgar Mowery of Memphis, known as “Fr. Don” to anyone who has met him.

Spiritual Networking enflames the



Spiritual Networking

Father Don Mowery and Youth Service

By Darrell B. Uselton and David Yawn.

Friesen Press. Pp. 384. \$27.99

imagination of the reader with the life and ministry of a priest worth following into the fields white for harvest. Fr. Don has led what is arguably the most successful evangelistic social service ministry to youth of the last century in the Episcopal Church. His career is predicated on spiritual networking, an evangelistic way of being in which those he encounters cannot help but love him and his mission.

A graduate of Yale Divinity School, Fr. Don was ordained and sent out in 1957 by the Rt. Rev. John Vander Horst, Bishop of Tennessee. After a brief stint at St. Andrew’s, Nashville, he landed in Memphis, where he would spend the rest of his active ministry striving to build up Youth Service, a program for young people and at-risk youth.

His ministry increased exponentially through subsequent years, leading to local, regional, and national expansion of Youth Services; incredible financial backing from large and small donors alike; and civic and business partnerships that politicians would envy. He received support from Elvis Presley, four U.S. Presidents, three Joint Chiefs of Staff, and

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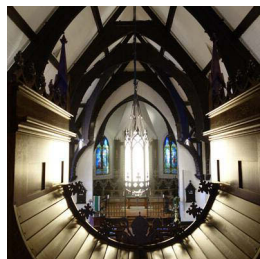
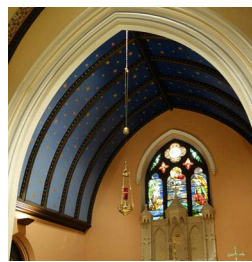
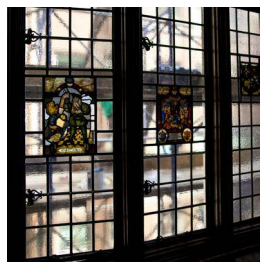
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coaches Bud Wilkinson and John Wooden. All of this grew out of the ministry of a humble priest whose chief concern was to remain attentive to the needs of those who are so easily neglected and overlooked: children and youth. His proclamation of the kingdom of God to these communities was matched in commitment and intensity by his unambiguous claim on people far and wide to join in this evangelistic mission through financial support, counseling, or other service.

This ministry included camping, vocational exposure, radio, job skills training, employment programs, juvenile boot camps, drug resistance training, and four major youth programs that would extend to more than 100 military bases. His leadership endured through turbulent times for more than three decades, providing stability and continuity for thousands of people.

Spiritual Networking is the story of a priest who speaks of evangelism not merely as a goal but lives it as a valorous vocation. As in the sacraments, the spoken word is joined by grace to an embodied reality in the lives of those who encounter it. Surely, this model of ministry is an evangelistic gift to be received and modeled by curates and by a church seeking to take the gospel to the streets.

As we seek to become a church more deeply committed to evangelism, we must look to our elders whose faithful witness has sustained us through the last century. It is not always clear how to define success in evangelism, but we know it when we see it. The ministry of Fr. Don Mowery as detailed in *Spiritual Networking* is an inspiring story of success, not a methodology. It provides a portrait of holistic evangelism and mission, and (I hope) a vision of things to come.

The Rev. Clint Wilson is associate rector at St. George's Church in Nashville.



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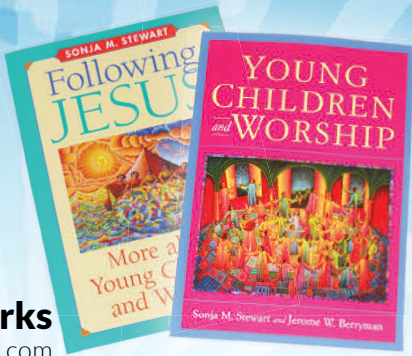


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The Gospel Fits Everyone

Review by Brandt L. Montgomery

“With what can we compare the kingdom of God?” (Mark 4:30). Scot McKnight critiques two comparisons that have dominated Christian evangelism conversations during the past three decades.

“Skinny Jeans” Christians are those committed to justice, seeing God’s kingdom as “good deeds done by good people (Christian or not) in the public sector for the common good” (p. 4). “Pleated Pants” Christians, emphasizing personal salvation, see God’s kingdom as his “redemptive rule and power at work in the world” (p. 13). So what is the kingdom of God? Is it like Skinny Jeans or Pleated Pants? Is its sole purpose justice or personal salvation?

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McKnight’s answer does not affirm one view over the other. His answer is instead simple yet highly fundamental: Jesus. The kingdom of God is made known through the person of Jesus, under whose name “every knee should bow, in heaven and on earth, and under the earth” (Phil. 2:10). For McKnight,

The Gospel is the story *about* Jesus, not just the story about you and me and what we get out of it. ... Kingdom mission is church mission is gospeling about Jesus in the context of a church witness and a loving life. Anyone who calls what they are doing “kingdom work” but who does not present Jesus to others or summon others to surrender themselves to King Jesus as Lord and Savior is simply not doing kingdom mission or kingdom work. They are probably doing good work and doing social justice, but until Jesus is made known, it is not kingdom mission. (p. 142)

Kingdom Conspiracy is challenging for both Skinny Jeans and Pleated Pants Christians. While justice has its merits, it should not be the sole emphasis upon which kingdom work is done. “Where is our hope placed? In our elected officials? In our country?” (p. 62). To make justice our primary evangelism tool runs the risk of setting our minds on earthly things, which are temporal, instead of those that are above, which are everlasting. We should seek the things that are above, where Christ is, seated at the right hand of God (Col. 3:1-2).

Likewise, to focus solely on personal salvation is to portray God’s kingdom as being about redemptive action in a way “so pervasive and so abstract and so lacking in concrete realities” that it becomes “an instance in which a theory that explains everything really does explain nothing” (p. 15). Christianity is a

religion built not on theories but fact. “The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners” (1 Tim. 1:15). God’s kingdom is his people working together to restore all people to unity with him and each other in the risen Christ.

For McKnight, God’s kingdom is most effectively known through local

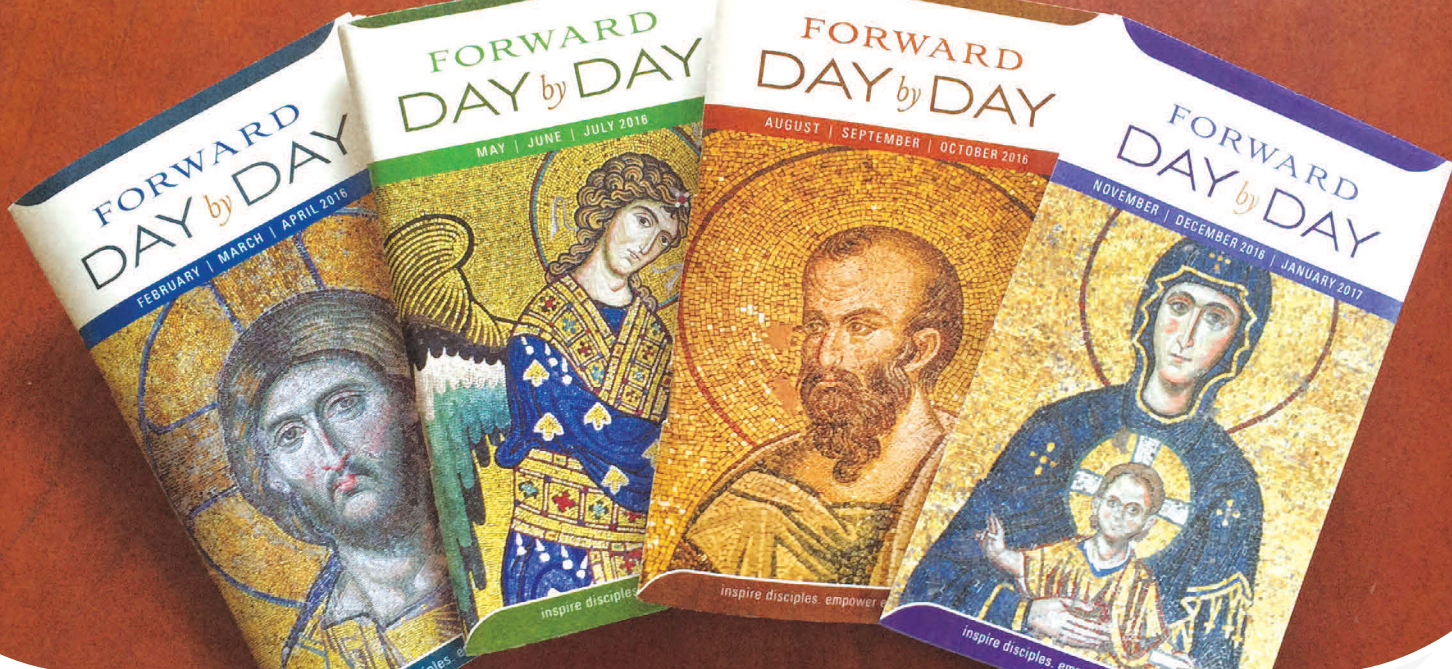


church mission, realized by participation in the Church’s liturgy. Through Word and Sacrament, we grow in the faith and mind of Christ in community. The liturgy, our praise of God with others, help us see what God’s kingdom really is.

McKnight is right. God’s kingdom is not a Skinny Jeans kingdom or a Pleated Pants kingdom. It is a kingdom whose mission comes from Jesus, who has commanded us to go out, make disciples, and teach others those things he has taught. But for us to serve Jesus and do evangelism out in the world, we must first experience Jesus and evangelism in our churches. It is in experiencing Jesus that we see what the kingdom of God is.

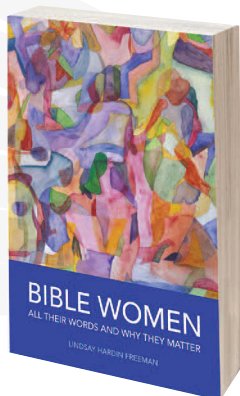
So let us not do just good work, or just be about social justice. Let us do kingdom work. Let us proclaim Jesus.

The Rev. Brandt L. Montgomery is chaplain of Ascension Episcopal School in Lafayette, Louisiana.



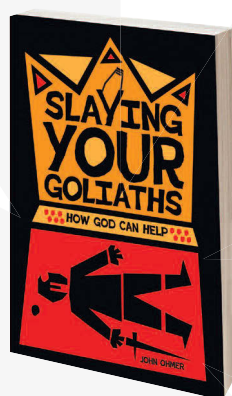
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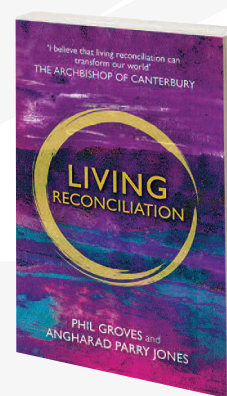
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The ancient story of David and Goliath speaks to modern people facing modern problems, offering spiritual guidance and reassurance that God is with us always, even and especially when we face and slay our giants. Episcopal priest John Ohmer shares practical lessons from his twenty years of ministry as well as reflections on the challenges of helping a flagship congregation heal and regrow.



LIVING RECONCILIATION
#2317 | \$12.00

In a world often defined by differences, Christians are called to be “reconciled reconcilers.” Inspired by the Indaba process of deep listening and seeking common ground, this book shares stories of profound reconciliation from around the Anglican Communion, written by staff of the Anglican Communion Office and with a foreword by the Archbishop of Canterbury.

Tightly Woven

Anglican parishes and religious orders

By Mark Michael

A battered old crucifix hangs on the wall beside my desk. It's no great artistic treasure: chipped wood, an iron, machine-made corpus, a bit of chain. It's just like the thousands of other crosses that graced the walls of pious Victorians.

Except this is a cross from a nun's cell, the focus of prayer for women who gave their lives out of love for Christ and in service to his Church, generation after generation, praying for priests like me.

It was given to me by the man who preached the sermon at my ordination to the priesthood. Father Philip was a mentor to me during my time at seminary in England, and in addition to serving as principal of Pusey House, he was the last warden of Ascot Priory in Berkshire, the convent of one of Anglicanism's first religious orders. I went with him to keep the Triduum at Ascot during my seminary days, where I enjoyed a few talks with Mother Cecilia of the Resurrection, the last of her order. She had entered religious life in 1935, when my grandmother was a toddler. But at the time Father Philip gave me the cross, Mother Cecilia had recently died, and the convent was being reordered. The cross was from one of the old cells.

"For years," Father Philip said, "the sisters prayed that God would send the Church faithful priests. They were praying for you."

That cross challenges and encourages me. It reminds of the great trust I bear and of my responsibility to be faithful in my call. But it also helps me recognize that in my work I am upheld and sustained by the prayers of so many brothers and sisters, many of them far holier than I will ever be. It also points to a deep connection between parish ministry and the religious life, which has been one of Anglicanism's greatest treasures in the last several generations.

When religious life was reestablished in the Anglican Communion in the 1840s, it was primarily a parish-based ministry. The Society of the Holy Trinity,

which eventually made its home at Ascot, had begun as the Devonport Sisters of Mercy, based in a parish at the Plymouth Docks. In the great spirit of Victorian activism, the community founded "a home for delinquent boys, two refuges for training girls for domestic service, an industrial school, six lodging houses for poor families, five ragged schools, a soup kitchen and a home for old sailors." When Florence Nightingale sailed for the front in Crimea to found modern nursing, nearly half her crew were Devonport Sisters.

Religious communities like these, which carried out extensive work among the poor and distressed, were

When religious life was reestablished in the Anglican Communion in the 1840s, it was primarily a parish-based ministry.

deeply rooted in the day-to-day life of Anglican parish churches. They taught Sunday school and catechism classes, arranged flowers and ironed altar linens, attended daily prayers, and visited the housebound. Many became trusted friends and confidants, ordinary examples of Christ's call to generous sacrifice and humble service. And, of course, they prayed.

Anti-Catholic bigotry was a deeply rooted feature of middle 19th-century England, and the first generation of Anglican nuns was roundly criticized in some quarters. But the hostility did not prove long-lasting. The nuns' heroic labors won the affection of the public in an age of social activism. Surely, their association with ordinary churchgoers and the rather haphazardly local way in which they were founded were not inconsequential. Anglican religious orders have never been particularly rich or powerful, and until the last generation or two, they have rarely been secluded. The deep rivalries between monastic and parish life that have sometimes marked Roman Catholic and Orthodox history have never really developed among us.

An order of Episcopal nuns operated a diocesan orphanage for many decades in the community in upstate New York where I last served as rector. Though it was technically independent, the ties between it and the parish were close. Older parishioners would speak of nuns marching their charges down the street to attend the Sunday Mass. Old parish registers record weekly services in the orphanage chapel, and for many years the orphans accounted for half the baptisms. One young woman from the parish tried a vocation, and though she returned back “into the world” after a year or so, she remained a deeply committed Christian the rest of her life, living simply and helping with church work of every imaginable kind.

The orphanage did not survive the financial crisis of the 1930s, and the nuns returned to their motherhouse in Canada. But many, many decades later, a few of my oldest parishioners still spoke fondly of the sisters who had taught Sunday school and trained them for “altar work.” Seventy years after the nuns had departed, their witness continued to inspire.

In times of dramatically diminished vocations and aging communities, only a handful of Episcopal monks and nuns remained in our parishes. But some orders continue in ministries of spiritual direction and generous hospitality to the clergy and laity. They open their homes to guests and their chapels to fellow worshipers. Many continue in their foundational vocation to ministry among the poor, while others, like the Society of St. John the Evangelist, have devoted considerable resources to teaching the faith in innovative ways. My ministry has been richly blessed by the friendship, counsel, and prayers of monks and nuns.

But we do not rely on them as much as we once did; something profound has been lost. I vividly remember a conversation with a former spiritual director, a nun of All Saints Convent in Catonsville, Maryland, when most of her community was received into the Roman Catholic Church in 2009. It didn’t come as a surprise to anyone; the All Saints Sisters had determinedly resisted most of the Episcopal Church’s recent innovations.

“They no longer seem to want what we can offer,” the sister said to me.

Decades before, they had hosted diocesan clergy days and discernment retreats. There was a reliable stream of local Episcopalians in the pews for Sunday vespers. But for some time they had been (mostly) politely ignored. The sisters hoped that in another communion, one with a longer tradition and deeper understanding of monastic life, there would be a warmer welcome for them, an openness to their wisdom about the way of Christ.

I hope that they have found it, but I also think we need them and others like them within the Episcopal Church. Like so many others, I am very hopeful about

the emphasis on evangelization and parish renewal that is at the center of our new presiding bishop’s agenda. Spurred by the challenging call of Episcopal Resurrection’s Memorial to the Church and the Task Force for Reimagining the Episcopal Church, we seem more eager than ever to help congregations focus on our core work of following Jesus together into the community, traveling lightly. Our brothers and sisters in the religious life,

Perhaps we need an expanded focus on developing parish-based monastic (and new monastic) communities, and on providing greater support for those doing innovative work.

whose discipleship is framed by the “evangelical counsels,” surely are among those best equipped to lead us.

General Convention’s decision last summer to prioritize church planting and congregational redevelopment is an important step in the right direction. Perhaps we also need an expanded focus on developing parish-based monastic (and new monastic) communities, and on providing greater support for those doing innovative work. Some exciting new initiatives have cropped up in recent years, including Community of the Franciscan Way in Durham, North Carolina, and the Community of St. Anselm, the Archbishop of Canterbury’s initiative at Lambeth Palace for young people. Perhaps churchwide vocations conferences (a follow-up to Presiding Bishop Michael Curry’s revival meetings?) would be first step, or initiatives that gather the wisdom of the historic communities for new settings. Could each diocese aim to plant and support one new parish-based religious community in the next five years?

New programs are helpful in the work of renewal, but transformed people are essential. God has raised up great saints and wise leaders from people in all walks of life. But there is something particularly valuable about the intensity and steadfastness of those who live the religious life, which can draw people to Christ and pull together a community in service to him. If the Jesus Movement has squad leaders, monks and nuns must be in their number.

When I look at my cross, I thank God for those nuns whose prayers sustain the work I do. I pray also for those like them who remain in their vitally important vocation today. I pray also that someday, one of my own flock will follow them, or better yet, that there will be a whole community of nuns or monks working alongside me as I tend the flock and take the gospel into the world.

The Rev. Mark Michael is the interim rector of St. Timothy’s Church in Herndon, Virginia.

New Life at TLC

Success breeds success, and “whoever is faithful in a very little is faithful also in much” (Luke 16:10). The former, at least, seems sociologically true. And is the latter a proverb of our Lord, or a kind of prayer for the truehearted? In all events, faithfulness is the watchword, and whatever good we manage amounts to having done “only what we ought to have done!” (Luke 17:10). These are evangelical truths — for parishes, parents, and all manner of Christian ministries. We strive to bear them in mind at THE LIVING CHURCH as we make our offering, all the more amid growth and fresh bursts of creativity.

By God’s grace, the business of THE LIVING CHURCH is healthy, and we are confident in our mission and the movement it serves: of reconciliation and unity in Christ, healing of divisions, and renewed teaching of the faith, for the salvation of souls and advancing of the kingdom, on earth as in heaven. That’s a lot! Of course, anything less high-minded would be unworthy of our time. And we gratefully work alongside many partners — see the back pages of every issue, for starters, to which must be added many more parishes and dioceses around the Anglican Communion, seminaries the world over, and other institutions, from Forward Movement, the Episcopal Church Foundation, St. Francis Community Services, *Anglican Theological Review*, to friends and colleagues at the Church Center in New York, the Anglican Communion Office in London, Lambeth Palace, and a vast network of ecumenical allies at universities, churches, and sister publications. Ours is truly a cooperative ministry, and increasingly so as we seek and find new pockets where TLC’s gifts are enthusiastically encouraged and gratefully received.

Cultivating, pruning, and otherwise managing all of this has been both hard work and a great delight in the last four years: hard work because we have often pressed our small staff to tend long-neglected or unknown parts of the garden, requiring new tools, new skills, and long hours (as ever, Luke 10:2); delightful because by sustained reform, carefully calculated innovation, and a healthy dose of faithful risk-taking comes not only reinvigoration and refreshment but also discovery of low-hanging fruit in the form of new friends, receptive audiences, and readily addressable unmet needs: an unexpected, miraculous abundance (see Luke 9:17).

On the far side of rebuilding the business of TLC, we are locking in changes and welcoming new hands on deck, without whom we could not hope to complete our

work, much less continue to grow. To this end, I am proud to introduce a number of colleagues as new staff of THE LIVING CHURCH:

Dr. Zachary Guiliano, veteran editor of TLC’s weblog *Covenant*, joins us as full-time Associate Editor based in Cambridge, England, with an especial eye to expanding our international footprint — in the U.K. and beyond — thence Communion service. Zack recently completed and defended his PhD at the University of Cambridge in medieval history and is a candidate for Holy Orders in the Diocese of Ely with the expectation of ordination in the coming year. Admired and trusted by his peers, Zack is hard-working, an excellent writer and editor (and first-rate scholar), naturally given to teamwork and encouraging others, with administrative gifts to boot. Besides overseeing various editorial projects in print and online and laying the groundwork for book publishing, podcasting, and a new line of catechetical materials, Zack is helping to lead TLC’s nascent “teaching team,” as we increasingly take our show on the road to parishes, dioceses, seminaries, and other partner institutions in the form of seminars, conferences, and consultations.

The Rev. Canon Jordan Hylden is half-time Associate Editor based in our brand-new Dallas bureau at Canterbury House (St. Alban’s Chapel), across the street from Southern Methodist University. An Episcopal priest, Jordan is finishing his PhD in theology and ethics at Duke and he and his wife, the Rev. Emily Hylden, are thrilled to be settling in Dallas, where Jordan is serving as canon theologian of the diocese. As a longtime member of the Living Church Foundation and lately (now formerly) board member, Jordan has stepped up as a resourceful and reliable leader, creative colleague, all-purpose intellectual, and devotee of the mission and ministry of TLC. Jordan will write regularly for *Covenant* and keep a column in the magazine, oversee a new ethics department, assist with development, and work closely with Zack and me on TLC’s teaching team as we develop new products, including curricula for children and adults.

Matthew Townsend, a trained journalist who serves as Communications Missioner in the Diocese of Rochester, joins us part-time as (*inter alia*) News Editor, reporter, and web guru. Matt proved stoutly reliable at the last two General Conventions, full of creative energy, zeal, love of the Lord, and enthusiasm for TLC’s unique contribution to the Episcopal and Anglican scene. He has an especial heart for telling the stories of the church at the grassroots level,

and will work closely with Douglas LeBlanc (now appointed as Senior Editor), John Schuessler (stalwart Managing Editor), John Martin (our London-based Associate Editor for International News), and correspondent G. Jeffrey MacDonald, on whose journalistic talents we have increasingly and gratefully relied.

In addition, we are delighted to introduce **Carrie Knight** as TLC's new Advertising Manager; she follows our dear brother Tom Parker, whom we lost to cancer nearly two years ago. Carrie, as our legacy advertisers already know and our future advertisers are discovering, is winsome, smart, enthusiastic about TLC, and persuasive. She is also a devout Christian with a strong background in marketing.

Finally, four more, part-time additions round out our team for the coming year:

Jeff Boldt, Associate Editor (Toronto)

The Rev. Emily Hylden, Assistant Editor (Dallas)

Beverly Mantyh, Administrative Assistant (Milwaukee)

Melissa Ritz, Seminary Fellow (Wycliffe College, Toronto)

How is TLC paying for all of this, you ask? Good question! (Bowing here to our ever-loyal Business Manager, Ruth Schimmel.) In significant part, these additions are possible thanks to savings elsewhere, reduced ex-

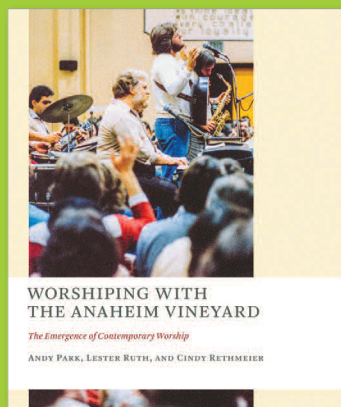
penses, continued growth of the flagship, increased contributions, and new sources of revenue. At the same time, we are stepping out in faith (and hope and love), trusting the Lord's call and provision to sustain the ministry of THE LIVING CHURCH both in the short term and for the long haul. Our nascent endowment campaign, still in its quiet phase, will complement and supplement the foregoing, particularly to ensure expanded news coverage around the Communion and a robust teaching ministry. Stay tuned.

For now, thank you for your support! Keep reading; share TLC with your friends; and won't you keep us in your prayers? Pray for us for supernatural courage and wisdom, and that a spirit of affection might pervade all that we do as a convener and encourager of the Word of the gospel, borne by human beings made for communion with one another and with God.

So teach us to number our days
that we may apply our hearts to wisdom.
May the graciousness of the LORD our God be upon us;
prosper the work of our hands;
prosper our handiwork. (Ps. 90:12,17)

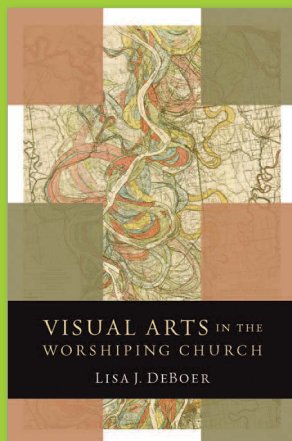
Christopher Wells

CALVIN INSTITUTE OF CHRISTIAN WORSHIP



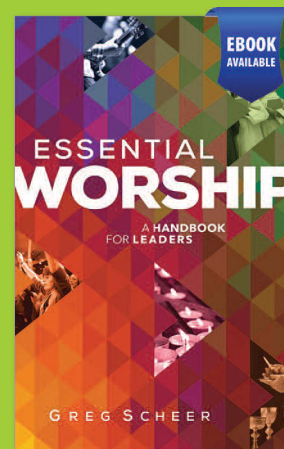
Worshiping with the Anaheim Vineyard

Using narrative, testimonies from leaders and members, and photographs, this book tells the story and explains the remarkable influence of the Vineyard Church of Anaheim.



Visual Arts in the Worshipping Church

This book will deepen the thinking of pastors, worship leaders, artists, and students regarding what the arts might do in the midst of their congregations.



Essential Worship

A concise, easy-to-read primer on the basics of worship theology and practice. It is particularly well-suited for first-time worship or praise band leaders or pastors.

WORSHIP.CALVIN.EDU

Pro-Life Britons

(Continued from page 20)

will feel pressured into making career choices which mean they don't go into the specialisms or advance in the specialisms of their choice," said Fiona Bruce, MP.

John Martin

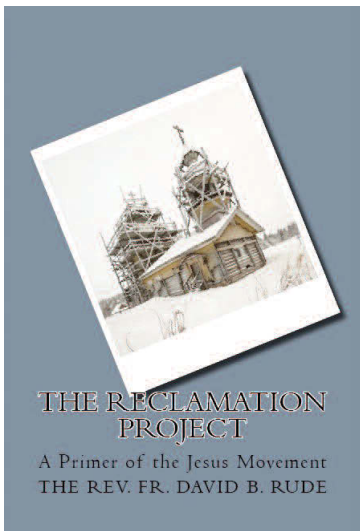
Abp. Sentamu Lauds Wilberforce:
The Archbishop of York celebrated

the Eucharist at St. Michael's, Markington, to commemorate abolitionist William Wilberforce. July 31 is the day the Church of England honors Wilberforce. The historic Wilberforce property, Markington Hall, is still in the family and is home to Wilberforce's descendants, who commissioned the service.

"William Wilberforce was one of a team of companions who worked

together to further the cause," Archbishop Sentamu said. "It took Wilberforce and his companions 18 years of continuous parliamentary activity before they saw results. Wilberforce's deep trust in Christ, persistence, courage, and determination to transform the lives of many is a wonderful example that should inspire us all today to make a difference."

John Martin



The Presiding Bishop, Michael Curry, is calling the Church to reclaim its share of The Jesus Movement. He says it will involve evangelism, discipleship, and witness. These words are foreign to Episcopal ears which is why he said this. *The Reclamation Project* provides definitions, insights and suggestions concerning the terms and is designed to aid small group discussions on how best to respond to the bishop's call.

Available at Amazon

ISBN-13: 978-1533582102 • 52 pages • paperback • \$9.95

Archbishop Honors Poet-Priest:

The Archbishop of Wales has paid tribute to the Rev. Canon Gwynn ap Gwilym, who died recently from cancer. In addition to his vocation as a priest, Canon ap Gwilym was a Welsh-language poet, writer, editor, and translator.

Originally from Machynlleth, he served in the Church in Wales in the dioceses of Bangor and Llandaff before taking on the roles of Bishops' Advisor for Church Affairs and Language Officer. He translated all the Church's liturgy of the past decade into Welsh and wrote an acclaimed translation of the metrical psalms.

Anna Morrell/Church in Wales

Synod Members Write to Bishops:

Members of the Church of England's General Synod have written an open letter to the College and House of Bishops, urging them "not to consider any proposals that fly in the face of the historic understanding of the church" on human sexuality.

The letter, signed by both lay and clergy members of the Synod, says that following *Shared Conversations*, a "much more biblical study is needed" before Synod can make informed decisions about human anthropology and sexuality.

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livingchurch.org

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PEOPLE & PLACES

Appointments

The Rev. **John David Adams** is rector of Grace, 450 Bordeaux St., Chadron, NE 69337.

The Rev. **Rian Adams** is rector of Calvary, 2840 Hendersonville Rd. (P.O. Box 187), Fletcher, NC 28732.

The Rev. **Bill Barter** (ELCA) is priest at Trinity, 247 Bates St, Lewiston, ME 04240.

The Rev. **James "Jimmy" P. Bartz** is rector of St. John's, 170 Glenwood St., P.O. Box 1690, Jackson, WY 83001.

The Rev. **Thomas D. Bauer** is interim rector of Manakin Church, 985 Huguenot Trail, Powhatan, VA 23113.

The Rev. **Carol Blaine** is interim vicar of St. Boniface, 130 US Hwy. 87, Comfort, TX 78013.

The Rev. **Elizabeth Blunt** is priest for congregational life and the arts at Trinity Wall Street, 120 Broadway, New York, NY 10271.

The Rev. **Brian Cannaday** is rector of St. Christopher's, 2508 St. Christopher Ave., League City, TX 77573.

The Rev. **Stevie Carter** is deacon at St. Michael and All Angels, 6630 Nall Ave, Mission, KS 66202.

The Rev. **Arrington Chambliss** is executive director of Episcopal City Mission, 138 Tremont St, Boston, MA 02111.

The Rev. **Cindy Christopher** is a deacon at Holy Trinity, 1131 Mace Ave., Essex, MD 21221.

The Rev. **Julie Cicora** is an evangelist at St. Mark's & St. John's, 1245 Culver Rd, Rochester, NY 14609.

The Rev. **Matthew D'Amario** is rector of St. Paul's by-the-Sea, 302 N. Baltimore Ave., Ocean City, MD 21842.

The Rev. **George Daisa** is priest-in-charge under special circumstances at St. Patrick's, 1 Church Rd., Thousand Oaks, CA 91362.

The Rev. **Adrien Dawson** is rector of All Saints', 106 W. Church St., Frederick, MD 21701.

The Rev. **Aelred Bernard Dean**, BSG, is priest-in-charge of St. Mary's, 131 Edgewood Rd., Middlesboro, KY 40965.

The Rev. **Bruce DeGooyer** is vicar of Trinity By-the-Sea, 100 Kulanihako'i St., Kihei, HI 96753.

The Rev. **Steve DeMuth** is priest-in-charge of Holy Trinity, 100 N. 3rd Ave., Covina, CA 91723.

The Rev. Canon **Alan Godfrey Dennis** is rector of St. Mary the Virgin, 191 S. Greeley Ave. (P.O. Box 380), Chappaqua, NY 10514.

The Rev. Jon Dephouse is lead minister at Thad's, 1316 3rd St., Ste. B4, Santa Monica, CA 90401.

The Rev. **Seamus Doyle** is priest-in-charge of St. John's, 2109 17th St., Kenner, LA 70062.

The Rev. **John Drymon** is rector of Trinity,

128 W. Hardin St., Findlay, OH 45840.

The Rev. Deacon **Amy Duggins** is Bishop's Society curate at All Saints, 9302 Blondo St., Omaha, NE 68134.

The Rev. **Dick Elwood** is interim rector of St. Peter's, 320 St. Peter St., Kerrville, TX 78028.

The Rev. **Diana Freeman** is vicar of Church of Our Merciful Saviour, P.O. Box 520, 500 S. Jackson St., Kaufman, TX 75142.

The Rev. **Elizabeth Bonforte Gardner** is interim missionary for young adults in the Diocese of Washington, Episcopal Church House, Mount St. Alban, Washington, DC 20016.

The Rev. **Robert R. "Bob" Gilman** is priest-in-charge of Glebe Church, 4400 Nansemond Pkwy, Suffolk, VA 23435.

The Rev. **Connie Gordon** is vicar of Church of the Holy Spirit, 4250 S. 1000 E., Randlett, UT 84063.

The Rev. Canon **Alexander "Sandy" Graham** is canon for congregational life and leadership in the Diocese of Hawaii, 229 Queen Emma Sq., Honolulu, HI 96813.

The Rev. **Marianna Gronek** is rector of Epiphany, 423 N. Beaver St., Flagstaff, AZ 86001.

The Rev. **Janssen Gutierrez** is rector of San Mateo, 6635 Alder Dr., Houston, TX 77081.

The Rev. **Jason Haddox** is rector of St. Michael's, 1601 W. Imhoff Rd., Norman, OK 73072.

The Rev. Deacon **James P. Hartley** is curate of St. David's, 605 Polo Rd, Columbia, SC 29223.

The Rev. **Sarah E. Hedgis** is associate priest for congregational life at Philadelphia Episcopal Cathedral, 23 S. 38th St., Philadelphia, PA 19104.

The Rev. **Robert J. Hendrickson III** is rector of St. Philip's in the Hills, 4440 N. Campbell Ave., Tucson, AZ 85728.

The Rev. **Nancy Hoffman Hennessey** is rector of Sherwood Church, 5 Sherwood Rd. Ste. A, Cockeysville, MD 21030.

The Rev. **Anthony Hiatt** is priest-in-charge of the Episcopal Church of Wise County, 905 S. Church St. (P.O. Box 22), Decatur, TX 76234.

The Rev. **Beth W. Hixon** is rector of Epiphany, 209 S. 3rd Ave., Royersford, PA 19468.

The Rev. **Eric Holloway** is missionary at the University of Texas; Episcopal Student Center, 209 W. 27th St., Austin, TX 78705.

The Rev. **Jim Holmes** is long-term supply priest at St. John's in the Village, 3009 Greenmount Ave., Baltimore, MD 21218.

The Rev. **Stephen Christopher Holton** is rector of Christ Church, 84 Broadway, New Haven, CT 06511.

The Rev. **Matt Humm** is rector at St.

(Continued on next page)



The Parish of St. Paul the Apostle

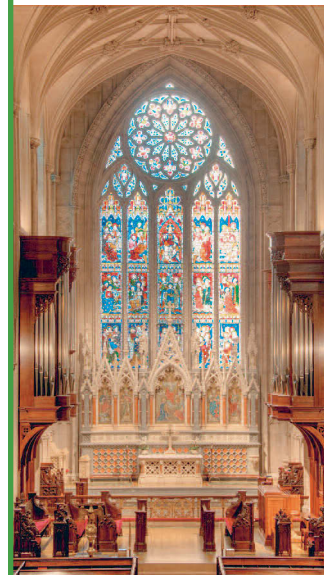
1802 Abercorn Street, Savannah, GA 31401
912.232.0274 | stpaulsavannah.org

St. Paul's is a parish serving Savannah and the Episcopal Diocese of Georgia in the fullness of the Catholic and Reformed faith of the Anglican Communion since 1852. Established as the first Free Pew Parish in Savannah, St. Paul's has attempted through its history to live into the sacramental and evangelistic implications of the recovery and continuing formation of Catholic tradition in the Episcopal Church.

On Sundays, Mass is said at 8 a.m. and sung at 10 a.m., it is in Spanish at 12:15 p.m., and it is contemplative at 6:30 p.m. In addition we offer the Daily Office and Mass Monday through Friday.



A LIVING CHURCH Partner



Grace Church Broadway
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Grace Church Broadway is a parish in the Diocese of New York. Since 1846 we have been worshipping in a gothic revival masterpiece designed by the noted architect James Renwick, Jr. Today you will find here a diverse group of Christians who are committed to proclaiming the Christian faith at the bustling intersection of Broadway and 10th St. To learn more about Grace Church, visit us on Sundays, or visit our website (gracechurchnyc.org).



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Christ Church Cathedral

900 Broadway, Nashville, TN 37203
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Founded in 1829 and situated in the heart of downtown Nashville, Christ Church was named a cathedral parish in 1994. The official seat for the Bishop of Tennessee, Christ Church Cathedral is a gathering place for prayer book-minded Christians across Middle Tennessee. The cathedral's life is anchored in the worship of God, offering numerous opportunities for service and fellowship for parishioners of all ages — urban outreach ministries, educational programs, symposia, and a popular arts series. The dean and cathedral vestry have called parishioners to be disciples, evangelists, servants, stewards, and friends who welcome the stranger, bear one another's burdens, and share in the ministry of the apostles' teaching and fellowship.



A LIVING CHURCH Partner



The Wilton Diptych (detail), c. 1395-1399

The Society of Mary, American Region somamerica.org

The Society of Mary is an international Anglican devotional society in the Catholic tradition. Its object is to promote devotion to the Virgin Mother of Our Lord Jesus Christ, bearing witness to His Holy Incarnation. This witness is expressed in devotional and liturgical practices designed to enrich the spiritual lives of our members, and the Church's worship and mission.



A LIVING CHURCH Partner

PEOPLE & PLACES

(Continued from previous page)

Paul's, 25 Church St, Prince Frederick, MD 20678.

Gregory Hutchinson is head of school at St. Luke's, 8833 Goodwood Blvd., Baton Rouge, LA 70806.

The Rev. **Jimmy Leslie "Les" Jackson** is rector of St. Matthew's, 2001 Windsor Dr., Newton, KS 67114.

The Rev. **Whitney Kirby** is chaplain at St. Andrew's School, 1112 W 31st St, Austin, TX 78705.

The Rev. **R.C. Laird** is rector of St John's, 114 20th Ave. SE, Olympia, WA 98501.

The Rev. **Gail Landers** is deacon at St. John's, P.O. Box 306, 114 N. Union Ave., Havre de Grace, MD 21078.

The Rev. **Sarah Lapenta-H** is associate rector of St. Jude's, 20920 McClellan Rd., Cupertino, CA 95014.

The Rev. **James Locke** is pastor of Ascension St. Matthew's (ELCA & Episcopal), 522 N. Homestead Blvd., Price UT 84501.

The Rev. **Beth Macke** is priest-in-charge of St. Stephen's, 512 Granary St. (P.O. Box 173), New Harmony, IN 47631.

The Rev. **Lester Mackenzie** is priest-in-charge under special circumstances at St. Mary's, 428 Park Ave., Laguna Beach, CA 92651.

The Rev. **Philip Major** is rector of St. Paul's, 220 E. Fayette St., Syracuse, NY 13202.

The Rev. Deacon **Kyle Martindale** is assistant rector of All Saints, 9302 Blondo St., Omaha, NE 68134.

The Rev. **Annette Mayer** is deacon at St. Stephen's, 463 W. Harwood Rd., Hurst, TX 76054.

Kenneth Miller is instructor in church music at the University of the South's School of Theology, 335 Tennessee Ave., Sewanee, TN 37375.

The Rev. Greg **Millikin** is assistant to the rector of St. Paul's, 228 S. Pitt St., Alexandria, VA 22314.

The Rev. **Teri Monica** is rector of Trinity, 18 Trinity Pl., Plattsburgh, NY 12901.

The Rev. **Daniel R. Morrow** is canon for congregational life and mission in the Diocese of Central Pennsylvania, 101 Pine St., Harrisburg, PA 17101.

The Rev. **Amy Slaughter Myers** is an associate at Epiphany, 2216 Pot Spring Rd. Timonium, MD 21093.

The Rev. **Lori Cameron O'Riley** is assistant rector of St. Patrick's, 7121 Muirfield Dr., Dublin, OH 43017.

The Rev. **Stephanie Eve Parker** is rector at Christ Church, 2543 U.S. Hwy. 21 S., Sparta, NC 28675.

The Ven. **William Clay Parnell** is canon to the ordinary in the Diocese of Massachusetts, 138 Tremont St., Boston, MA 02111.

The Rev. **Ernesto "JaR" Pasalo, Jr.**, is vicar of St. Nicholas, P.O. Box 700501, Kapolei, HI 96709.

The Rev. **Beverly Patterson** is canon missionary with Coastal Bend Partners in Ministry, Corpus Christi, TX.

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Lovers of movies devote websites to “Easter eggs,” which in their circles refers to bonus features added to DVDs without fanfare. Easter eggs may reward an artist’s audience of fans with a comment track, a parody, or a blooper reel.

Paul’s Letter to Philemon, in its 25 concise verses, is like an Easter egg in the pages of Scripture. It is a model of persuasive writing, but not in a cynically manipulative fashion. Paul begins with encouraging words for his fellow Christian, as he does in so many epistles. Then he turns to a challenging theme: Philemon owns slaves, and one of his slaves (Onesimus) has become a brother in Christ while he was imprisoned alongside Paul.

When Onesimus is freed from prison, Paul sends him back to Philemon with this letter and a hope. He pleads for this convert’s freedom, appealing to Philemon in a spirit of love rather than ordering him to set Onesimus free.

Two millennia later, this epistle, along with Eph. 6:5-9 and Col. 3:22-25, has become a cudgel against Paul, against the Church throughout history, and against the core of the gospel. Because Paul chose a tone of calm and loving persuasion, rather than an indignant appeal to the Law, he becomes a stick figure who is indifferent to slavery and to human dignity.

You know the rest of the narrative: the Church has been wrong about slavery, wrong about how men and women relate, wrong about race, wrong about divorce. Every abused proof text in history becomes another scalp to hang on the Church.

The Letter to Philemon becomes an Easter egg for those willing to engage the text on its own terms. It shows Paul chipping away at the ancient practice of slavery. He makes clear that a slaveowner who has become a Christian will treat slaves with dignity. He plants ideas that, in time, are likely to make Philemon question whether owning slaves is

something he should persist in doing as a follower of Christ.

Eastern Orthodoxy teaches that Philemon sent Onesimus back to Paul, and it refers to him as the Apostle Onesimus of the Seventy, reflecting his service to the original Apostles until their deaths. In this account, Onesimus became Bishop of Gaza (and later of Ephesus). The Eastern Church teaches further that Eparch Tertillus turned Onesimus into a martyr, ordering that he be stoned and beheaded. His feast day in the Eastern Church is Feb. 15.

The beauty of the Letter to Philemon stands on its own power, but the further detail provided by Eastern Orthodoxy coheres with what Paul teaches, and it coheres with God’s clear love of redeeming individual lives. Concentric circles of these redemptions move outward, changing the culture around the redeemed and transforming the Church down through the ages.

We may feel a rush of pleasure when we “interrogate” Scripture for not living by the codes of social-justice warriors. We may stop just short of praying, “I thank you, God, that I am not as the Apostle Paul, by virtue of my being born 21 centuries later.”

If we too are part of God’s kingdom, we will someday see Jesus, and Paul, and Onesimus, and Philemon face to face. They will know the glorious details of the story that this short epistle only begins to tell. Will we not feel burning shame if we spent too many years collecting slights and offenses to become more deeply immersed in the story of redemption?

Look It Up

The same Paul who angers some modern readers wrote the paean to love at 1 Corinthians 13.

Think About It

What traits in Paul do you find challenging?

First reading and psalm: Jer. 4:11-12, 22-28 • Ps. 14
Alternate: Ex. 32:7-14 • Ps. 51:1-11 • 1 Tim. 1:12-17 • Luke 15:1-10

Joy in Heaven

In commenting on his parables, Jesus uses an arresting image, and he uses it twice: angels and heaven rejoice at the word of another redeemed person. Linger on that thought for only a few moments and something becomes clear: angels must spend a great deal of time rejoicing.

Why is this? Scripture does not give us a deep account of angels. In both testaments, they make cameo appearances. They warn of impending danger. They bring news of boundless joy, as at the Annunciation. They tell Jesus' distressed followers about his resurrection. They free the early Christians from prisons. Even today, we may still hear news of angelic interventions in cultures not hobbled by anti-supernatural assumptions.

The psalmist writes: "When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, and the son of man that you care for him? Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor" (Ps. 51, RSV).

St. Paul writes at 1 Corinthians 6:2-3 of our eventually judging angels: "Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? Do you not know that we are to judge angels—to say nothing of ordinary matters?"

We know, again from Jesus, that a portion of angels sided with Lucifer when he rebelled against God. In Christian theology, they have become demons. Their power is greater than that of humans but far lesser than God's. When demons encounter Jesus, there is the paradox that they identify him for who he is but try to distract or terrify other observers with their malicious theatrics.

In one of the most delightfully mysterious Scripture passages about an-

gels, we learn at Hebrews 13:1-3 that by showing simple hospitality and mercy we may entertain an angel. How fitting that, like the Lord Jesus, angels may come to us in what Mother Teresa once called the distressing disguise of the poor.

So we are left with this: like us, angels are created beings. They have abilities and gifts that we do not. Those who did not rebel against God continue to serve the kingdom as messengers, mysterious visitors, unbidden guardians, and beings who cheer us along the path of redemption.

We may safely assume that angels do not rejoice at the existence of *Angels on Earth* magazine, or kitschy angel art, or folk customs that treat them as the ultimate source of miracles, whether involving real estate sales or safe travel. Their greetings to humans usually are brief: Be not afraid. Do not worship me. Be quiet. Listen.

Many of us are likely better off not knowing on this side of eternity whether we have met an angel. We might turn the memory into a totem of power or esoteric knowledge, or a substitute for the rather more demanding person of Christ. For now we can rest in the glad tidings that *our conversion* — even in a dank room or a moment of desperation — brought joy to these beings who serve the same God as we do. In eternity, perhaps we will more fully understand their rejoicing.

Look It Up

Read the account of the Annunciation in the first chapter of Luke.

Think About It

Might you have entertained an angel without knowing it? How does the mystery of the experience enhance it?



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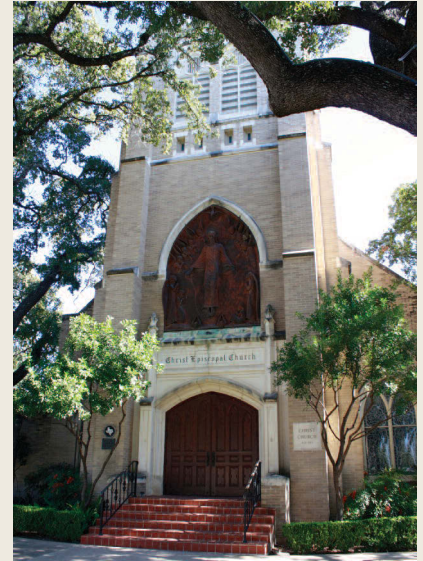
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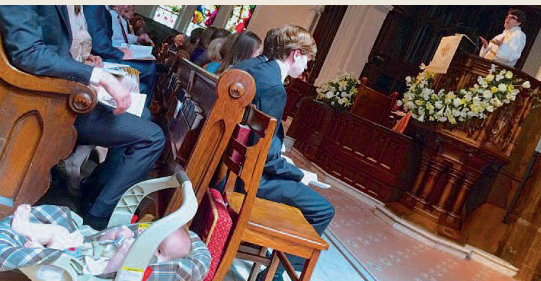
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